Ruqyah

(Acts of protection, supplications and Azkars of Salah, Tibb e Nobobi and Ruqyah)

رقية

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First Published: February, 2025

2nd Published: July, 2025

Author: Sheikh Khadaker Marsus | www.marsus.com.bd

Shari'ah Review: Sheikh Akbar bin Jafar (Principal, Madrasatul Falah)

Language Editing: Sheikh Saifuddin Shakil, Sheikh Atiqul Islam

Revised Edition: Sheikh Zubair Ahmad (Principal IOM)

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Cover Design & Page Layout: Risul Islam

Price: 3.00 USD

ISBN Number: 978-984-36-0738-6

Published by
Islamic Online Madrasa (IOM)

IOM

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In addition to his professional career, He has successfully completed the Alimiyyah degree.

He is the Founder Chairman of Islamic Online Madrasa (IOM) and continues to contribute actively to the service of several offline madrasas.

Dedication

Dedicated to all Muslim Daees around the world who strive in the path of Allah and remain steadfast in their faith against Satan.

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It must be through you! But why?

It was not long ago. One day, I suddenly learned that a close relative of mine would cry whenever they saw someone. When I asked, the reason remained unknown. I advised them to recite the 33 verses of Surah Al-Manzil. After reciting, they felt somewhat better, though the problem was not completely resolved.

This led me to look for a Raqi, but I discovered there were none nearby, and those available were reportedly expensive. I consulted the mosque, and they mentioned a Hafiz Sahab's wife performs such work. I brought her, and within a few minutes, she completed the work.

However, I was uncomfortable. While she recited, some verses of the Qur'an were included along with several unfamiliar words, which surely could not fully comply with Shari'ah. This sparked my curiosity. I enrolled in an online course where I learned about Ruqyah bath and many other practices. Applying them, I witnessed patients recovering. Yet, I still felt the need to learn more.

After some time, during a dawah trip to a district in the northern region, a scholar informed me that he had received Ruqyah training and had been practicing for several months with great results. Excited, I asked if I could observe him performing Ruqyah. During the session, I was astonished to witness the presence of Satan, conversations with Satan, confronting Satan, striking Satan with Qur'anic verses, and finally, Satan's departure.

This experience deepened my interest. With that scholar, we performed Ruqyah for several people. I then decided to train directly under the teacher who had trained him. Alhamdulillah, I completed the offline training, which boosted my confidence tremendously. While I had training in Ruqyah, I had not been fully confident that Prophetic medicine and Ruqyah could be effective for ordinary illnesses.

One day, someone at my home suffered a severe headache. I recited the Hadith-based Ruqyah (Ruqyah 1–6) over them, and the headache vanished. My confidence grew significantly.

Another time, while at the office, my wife called, saying she had visited the toilet 11 times. Being a doctor, she had listed several medications and urged me to come quickly. Upon arrival, I saw she was so weak she could not even sit up. I performed Ruqyah, and within half an hour, she was completely well. Alhamdulillah, witnessing the power of Qur'anic and Hadith supplications firsthand strengthened my faith and confidence.

Many such incidents followed. During one trip, a brother had hand pain for nearly three months. I performed five minutes of Ruqyah, and Alhamdulillah, his hand healed.

Once, a scholar called me, saying his child was seriously ill and might require hospitalization due to diarrhea. I sent him the PDF of supplications and suggested that if he recited them with full faith as a Hafiz, InshaAllah it would be even more effective. He did so, performed Ruqyah at home, and the child recovered fully without needing hospitalization.

Since then, I have continuously performed Ruqyah for relatives, training my wife in the process. Alhamdulillah, she has become confident enough to relieve minor illnesses using supplications.

One day, I involved her in performing Ruqyah for a friend's wife as part of her training. During a brief recitation, the devil left immediately, visibly angry. Alhamdulillah, this incident greatly increased her confidence, and now she continues to perform Ruqyah whenever children face distress.

In my parents' home, we have several quails. One day, I noticed a quail had gone blind in one eye, likely due to pecking by another bird. I instructed my mother to perform Prophetic medicine by placing her hand near the bird's eye. Alhamdulillah, by evening, the eye had healed completely. Since then, her faith in Prophetic medicine has grown deeper.

Alhamdulillah, so far, we have trained nearly a thousand students in Prophetic medicine, and they are benefiting from these practices.

In one feedback form, students shared their experiences. One sister wrote:

"One of my aquarium fish had turned on its side and remained immobile for two days. I recited some Prophetic practices over the water and blew on it. Alhamdulillah! The fish recovered completely within a short time. I could hardly believe it had been sick!"

Another wrote:

"A junior sister at my university had an eye infection and was in severe pain, crying at night. I arrived at 11 PM and recited Ruqyah 1–8 (mentioned in this book). Within two minutes, her pain vanished, and she fell into a deep sleep. Alhamdulillah!"

All of these stories demonstrate one truth: the miracles of the Qur'an and Hadith are universal, not limited to any individual.

Many people believe that to recite Ruqyah supplications, one must be highly pious, elderly, or extremely virtuous. These are tricks of Satan. If I recite with conviction, it will work; if you recite with conviction, it will work just the same. This is because the effect does not come from me or you—it comes from Allah's Word in the Qur'an and the Hadith of the Prophet ﷺ. Moreover, anyone who wishes to witness the miracles of the Qur'an must first learn Ruqyah.

One day, while observing a child from my school, some of our teachers suspected there might be a Ruqyah-related issue. The child's parents came to my office. I began reciting Qur'anic verses. When I reached a portion of Surah Al-Baqarah, verse 102, which mentions: "Then they learned from them that by which they cause separation between a man and his wife," the child's mother started vomiting and shivering. According to the verse, I asked, "Do you experience serious conflicts between husband and wife?" They replied, "It is not just conflicts; it has reached the stage of separation." These are, in essence, the miracles of the Qur'an.

I primarily try to help my relatives and acquaintances. If others seek help, I teach them so that they can perform Ruqyah themselves. These Qur'anic verses are universal—the one who recites them will witness the effect.

As mentioned earlier, if one wants to protect people from shirk, two minimum steps are required:

Every area should have someone knowledgeable in Ruqyah.

The cost of Ruqyah should be minimized.

The purpose of this book is exactly that: to revive the practice of Prophetic medicine (Tibb-e-Nabawi) in every home. Just as everyone knows to take paracetamol for a headache, primary-level Ruqyah and Prophetic medicine should also be common knowledge. Of course, just like surgery requires specialists, some advanced cases need experts. When each area has sufficient specialists, people's costs will reduce, and help will be readily available. Only then can we truly say we are striving to make the Ummah free from shirk.

Every topic mentioned in this book has been applied personally or with relatives, and results have been observed. If even a few people, through this book, are freed from shirk and able to fight against Satan, the purpose of this book will have been fulfilled, InshaAllah.

Since this book is a compiled work, many books, references, and pamphlets were used in its preparation. May Allah accept the efforts of all authors, publishers, and contributors. Additionally, many students of IOM assisted in editing this book. May Allah reward everyone.

As a humble student of Deen, if there are any unintentional errors in this book, they will be corrected in the next edition, InshaAllah.

Servant of Allah
Khandakar Marsuch

The Battle Against Satan

Satan had vowed to Allah that he would mislead mankind, except those who follow the path shown by Allah and His Messenger. For those who have already allied with Satan, he has no concern—for example, an idol worshipper is worshiping Satan directly, so Satan does not worry about them.

Satan prayed to Allah and requested various powers. According to Hadith, just as Allah has a Throne, Satan's throne is over the seas. Just as Allah sends revelation, Satan can send messages through Qarin Jinn or other means. Just as Allah controls everything in the world, Satan can move through human veins and nerves. However, with Allah's help and the power of the Qur'an, all of Satan's deceptive tricks are shattered like a spider's web. Satan's power itself exists only by Allah's permission. Nevertheless, Satan is destined for Hellfire.

Another point: many believe that Jinn inhabit human bodies, but this is not exactly the case. Jinn, like humans, have acts of worship and normal functions. The one who actually occupies the human body in this context is Satan, sometimes masquerading as a Jinn. Therefore, our battle is with Satan, not with Jinn.

Every human has one Qarin Angel and one Qarin Satan. After death, the Qarin Angel moves to Illiyin or Sijjin according to the person's deeds, while the Qarin Satan resides in the grave or other undesirable places.

At different times, as humans, we face not only physical ailments but also illnesses that cannot be cured through conventional medical treatment.

1. Evil Eye: Illness caused by the evil eye of another person or by Satan's harmful gaze.
2. Sihr (Magic/Black Magic): Illness resulting from witchcraft, magic, or black magic.
3. Jinn-Satan: When Satan directly controls the person.

Diseases or conditions that cannot be detected by any diagnostic test or treated by a conventional doctor can be prevented by regularly practicing the Acts of Protection (Hifazat) in the morning and evening.

Satan initially attacks specific areas: in women, the first target is the uterus, and in men, the first target is the stomach. From there, he spreads to different parts of the body. Satan resides in the empty space between the two hemispheres of the brain, exerting control over the entire body.

- **Some of the Reasons for the Increasing Problems of Jinn and Satan in Homes Nowadays Are as Follows:**

1. The toilet is the lowest and most impure place, often serving as a dwelling for evil Jinn or Satan. By our room arrangements, we have allowed Satan to become our "roommate," giving him access to our living spaces. Satan attacks most frequently from the toilet. Therefore, it is essential to recite the prescribed Dua before entering the toilet, which prevents Satan from seeing you. One should never enter the toilet with an empty mind, and the toilet door should always remain closed. For those building a new house, it is recommended to consciously avoid making Satan a "roommate." If necessary, a separate area for ablution (Wuzu-khana) or bathing (Ghusl-khana) can be placed near the room. Additionally, one or more toilets can be located in a designated part of the flat to reduce Satan's proximity to living spaces.

1. Unrestricted Use of Mobile Phones: Excessive use of mobile phones, Facebook, and YouTube allows Satan to find opportunities to enter the heart and mind. Some games and sounds in videos secretly harbor magic (Sihr), which creates addiction. Nowadays, smartphones are one of the main reasons for Satan's attacks in homes. In this era, even a person who performs minimal acts of worship but uses a basic button phone may be very beloved to Allah. On the other hand, someone who seems very pious but uses a smartphone and Facebook may find it much harder to attain Allah's pleasure. Just as it is sinful to look at a non-Mahram physically, scholars agree that the same sin applies when looking through a smartphone. These devices are primarily designed to facilitate sinful actions. However, if someone uses a smartphone solely for educational purposes and avoids Facebook and YouTube, it can be beneficial. Renowned scholar Hazrat Maulana Mufti Taqi Usmani (Hafizahullah) said: "For those who cannot protect themselves from the temptation of the eyes, using a smartphone is not permissible."
2. Reciting Bismillah Before Eating: If one does not say Bismillah before eating, Satan becomes a partner in the food. This is especially true for uncovered food. If someone with the evil eye looks at uncovered food, consuming it can cause stomach problems. Saying Bismillah protects against this, InshaAllah.
3. Entering Any Room: Saying Bismillah when entering any room drives Satan away. This is particularly important for rooms that are usually unoccupied, as Satan tends to reside there. Always recite Bismillah before entering such spaces.
4. Children's Waste: Do not leave children's urine or fecal-stained cloths in the room, as this allows Satan to make a dwelling in the home.
5. Keep Trash Covered: Trash bins should always be covered to prevent Satan from entering the home.
6. Husband-Wife Intimacy: Recite the prescribed dua during intimate moments; otherwise, Satan becomes a partner in the act.
7. Sneezing or Coughing: If one sneezes or coughs without covering the mouth, Satan can enter.
8. Avoid Urinating in Holes: Do not urinate in open holes or pits.
9. Closing Doors and Windows: In the evening and night, close all doors and windows while reciting Bismillah. Do not allow children outside at noon or evening, as these are times when Satan roams.
10. Sleep Restrictions: Avoid sleeping from Fajr until Ishraq and around the time just before and after Maghrib.
11. Women and Children Outdoors: Women and children should not be outside unnecessarily after Maghrib or during midday.
12. Handling Personal Items: Women's personal clothes, sanitary pads, napkins, and hair should not be left exposed or scattered, as harmful Jinn can cause damage through them.
13. Throwing Water Outside: Do not throw hot or cold water outdoors at night.
14. Dealing with Harmful Creatures: The Prophet ﷺ taught a simple principle: upon seeing a harmful creature such as a snake, one should say three times, "If you are a Jinn, leave this place." If it does not leave, it can then be removed or killed.

When We Invite Satan into the Home

Nowadays, some games like "Charlie Charlie" or "Bloody Mary" have become popular among children and teenagers. Although they may begin as fun, these games are actually methods to summon Jinn or Satan, which are extremely harmful to faith and mental health. Even in many religious families, children unknowingly participate in these games. They involve lighting candles after midnight, standing in front of mirrors, and calling unseen entities. These practices are gateways into Satan's realm, similar to using a planchette or Ouija board to summon Jinn.

In a nearby neighborhood, a family experienced this firsthand. After their children played "Charlie Charlie," Satan entered the home, leading to various abnormal occurrences. On one occasion, water inexplicably accumulated up to knee level inside the house. Later, a fire broke out in the flat, spreading throughout the building. The family faced serious danger and eventually sent us a video of the incident. Ultimately, they had to leave the area.

Another such game is the "Leaf Game," a tantric practice. One side represents a "leaf" (a human), while the other side represents a tantrik, who uses spells and charms. The tantrik attempts to draw the people in the middle toward them through magic and incantations. This is not mere entertainment but a way to connect with Satan and the unseen world. Satan is our enemy, not a game, and it is our responsibility to ensure that our children do not get involved in such activities.

Additionally, many modern cartoons—such as Disney films (Mickey Mouse, Donald Duck, Goofy, Pluto, Snow White and the Seven Dwarfs, Cinderella, Sleeping Beauty, The Little Mermaid, Beauty and the Beast, Aladdin, Pocahontas, Mulan, Tangled, Frozen, Moana, The Lion King, Bambi, Dumbo, 101 Dalmatians, Zootopia, The Jungle Book, Finding Nemo, Ratatouille, Toy Story, Cars, Monsters, Inc., Inside Out, Luca, Turning Red, Big Hero 6, Spider-Man (cartoon), X-Men (cartoon))—subtly teach children idol worship, disbelief, and immorality. This gradually causes moral decay in their minds.

Similarly, various Japanese anime (Doraemon, Pokémon, Naruto, Death Note, Dragon Ball Z, etc.), BTS, and other music bands subtly contribute to Satan's plans. We often think that giving a child a mobile phone keeps them quiet temporarily, but in reality, it becomes a tool for their spiritual and moral destruction.

One individual, named Roger Morney, who worked as a sailor and lived in Canada, came into contact with a secret group of Satan worshippers. They claimed that Satan would appear directly and perform tasks for them. His detailed interview, titled "A Trip to the Supernatural," lasts about three and a half hours. In it, he mentions that Satan said:

"I have existed since the beginning of the world. I created most scientists. The theory that humans evolved from monkeys (Darwin) was my creation. I erased the concepts of angels and Satan from human education."

Today, organizations like the Freemasons and Illuminati control much of the world, and behind them is Satan. Satan is our visible enemy; may Allah protect us from his influence. Ameen.

Why Is Satan Our Enemy?

• Everything Harmful Comes from Satan

Whenever we face a problem, we should first assume that it has come from Satan. Allah is the one who resolves problems, while Satan places us in them—through the power Allah allows. For example, if your child is crying loudly at 3 a.m., you may be thinking of many possible reasons. Before overthinking, try reciting some Ruqyah supplications. InshaAllah, the child's crying will stop.
Similarly, if your husband or wife becomes angry with you for no apparent reason, you can have them sit down and recite a Ruqyah Amma with faith. InshaAllah, their anger will dissipate. I am not making these things up; I speak from my personal experience.

• Illness Comes from Satan, Healing Comes from Allah

As a descendant of Prophet Yaqub (A.S.), Prophet Ayyub (A.S.) was sent to the earth. He was extremely wealthy and devoted entirely to the worship of Allah. Seeing his sincerity and devotion, Satan became envious. He made a bet with one of Allah's angels, saying, "If you test Ayyub (A.S.), he will no longer worship Allah."

With Allah's permission, Satan devised a plan to test Ayyub (A.S.) severely. A terrible disease afflicted his body, and he lost all his wealth and health. Despite all these trials, his trust in Allah remained unshaken. His patience and faith never wavered.

After enduring hardship for a long time, Allah commanded him: "O Ayyub! Strike this stone." When Ayyub (A.S.) struck the stone, cold water began to flow. Allah instructed him to wash with it and drink it. When he followed these instructions, he was completely healed.

From this story, several lessons can be learned: First, Ayyub's (A.S.) illness was caused by Satan's plot. Second, by Allah's will, he was healed through water by washing and drinking. Similarly, during Ruqyah, healing can be attained by using Ruqyah water for washing or drinking.

Hifazat (Protection) Practices: Morning and Evening or Fajr and Maghrib

Just as the army of angels change at sunrise and sunset every day, similarly, Satan's forces also change twice a day—at sunrise and sunset. Therefore, the morning Hifazat (protection) practices should be performed before sunrise, and the evening Hifazat practices should be done before or after Maghrib.

Based on experience, the Hifazat recitations performed after Maghrib generally protect until Fajr, while those done after Fajr and before sunrise usually provide protection until Maghrib. During this period—from Fajr until sunrise it is recommended to stay awake and avoid sleeping just before sunrise.

These practices should also be performed for women during times of physical illness. Even during sickness, these recitations can be done as supplications because Satan attacks women most strongly during impure times.

Reciting Surah Al-Baqarah at home and occasionally playing its audio in the background is beneficial. Always perform the Hifazat practices loudly in front of children and blow lightly on them; this will help provide protection for the children as well.

Video to Learn Hifazat (Protection) Practices: https://youtu.be/88fdXEb8l7o

Primary Level (General Protection): Minimum Practice – Most Powerful

If you do not have any specific Ruqyah-related issues and can only dedicate a short time after Salah, you can start with these practices. InshaAllah, these will work for protection. However, once you become accustomed to this level of practice, you should gradually begin the next level of practices.
(For each supplication below, it is essential to read the Arabic text because the correct pronunciation of Arabic letters cannot be accurately represented in English. Mispronunciation may lead to distortion of the meaning.)

Dua for Protection-1

Once in the morning and once in the evening

(Ayat al-Kursi should be recited once after every Salah.)

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَأْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ ۚ لَهٗ مَا فِي
السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ إِلَّا بِإِذْنِهٖ ۚ يَعْلَمُ مَا
بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ
كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ

Pronunciation: Allahu la ilaha illa Huwa, Al-Hayyul-Qayyum. La ta'khudhuhu sinatun wa la naum. Lahu ma fis-samawati wa ma fil-ard. Man dhal-ladhi yashfa'u 'indahu illa bi-iznih. Ya'lamu ma baina aydihim wa ma khalfahum, wa la yuhituna bi shai'im min 'ilmihi illa bima shaa'a. Wasi'a kursiyuhus-samawati wal-ard, wa la ya'uduhu hifzuhuma, wa Huwal-'Ali-yyul-'Azim.

Meaning: There is no deity except Allah, the Ever-Living, the Sustainer of all existence. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass not a thing of His knowledge except for what He wills. His Kursi (throne) extends over the heavens and the earth, and preserving them does not tire Him. And He is the Most High, the Most Great.

Dua for Protection-2

Hadith Supplication: Recite 3 times in the morning and evening

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ

Pronunciation: A'udhu kalimatillahi tammati min sharri ma khalaq.

Translation: I seek refuge in the perfect words of Allah from the evil of whatever He has created.

Virtue: The Messenger of Allah (ﷺ) said, "Whoever recites this supplication wherever they go, they will be protected from all harm as long as they remain there."

Dua for Protection-3

Hadith Supplication: Recite 3 times in the morning and evening

بِسْمِ اللّٰهِ الَّذِيْ لَا يَضُرُّ مَعَ اسْمِهٖ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ وَهُوَ
السَّمِيْعُ الْعَلِيْمُ

Pronunciation: Bismillahil-ladhi la yadurru ma'asmihi shai'un fil-ardi wa la fis-sama'i, wa Huwa as-Sami'ul-'Alim.

Translation: I seek protection in the name of Allah, by whose name nothing in the earth or the heavens can cause harm, and He is the All-Hearing, All-Knowing.

Virtue: Our beloved Prophet (ﷺ) said, "Whoever recites this supplication three times in the morning and evening will not be harmed."

Dua for Protection-4

Surah Al-Ikhlas, Al-Falaq, An-Nas: Recite 3 times in the morning and evening

(Recite all three Surahs three times after Fajr and Maghrib, and once after the other three daily prayers: Dhuhr, Asr, and Isha.)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

AN-Naas

(١) قُلْ أَعُوْذُ بِرَبِّ النَّاسِ
(٢) مَلِكِ النَّاسِ
(٣) إِلٰهِ النَّاسِ
(٤) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
(٥) اَلَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ النَّاسِ
(٦) مِنَ الْجِنَّةِ وَالنَّاسِ

Pronunciation: Qul a'uzu birabbinnas – Malikin-nas – Ilahin-nas – Min sharril waswasil khannas – Allazi yuwaswisu fi sudurin-nas – Minal jinnati wannas.

Meaning: Say, I seek refuge in the Lord of mankind, the Sovereign of mankind, the God of mankind, from the evil of the whisperer who withdraws, who whispers in the hearts of mankind, whether from among jinn or mankind.

Al-Falaq

(١) قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ
(٢) مِنْ شَرِّ مَا خَلَقَ
(٣) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
(٤) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
(٥) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Pronunciation: Qul a'uzu birabbil-falaq – Min sharri ma khalaq – Wa min sharri ghasiqin iza waqab – Wa min sharri an-naffathati fil-'uqad – Wa min sharri hasidin iza hasad.

Meaning: Say, I seek refuge in the Lord of the dawn, from the evil of what He has created; from the evil of the darkening night as it comes; from the evil of those who blow on knots (practitioners of witchcraft); and from the evil of the envier when he envies.

Al-Ikhlas

(١) قُلْ هُوَ اللّٰهُ أَحَدٌ
(٢) اَللّٰهُ الصَّمَدُ
(٣) لَمْ يَلِدْ وَلَمْ يُوْلَدْ
(٤) وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ

Pronunciation: Qul Huwa Allahu Ahad – Allahu as-Samad – Lam yalid wa lam yulad – Wa lam yakullahu kufuwan ahad.

Meaning:
1.Say, He is Allah, the One and Only. 2.Allah, the Eternal Refuge. 3.He neither begets nor is born. 4. And there is none comparable to Him.

Dua for Protection-5

Protection from Shaytān's Influence: Recite 100 times in the morning and evening.
(However, if there's no specific problem, reciting it 10 times is also sufficient.)

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Pronunciation: Lā ilāha illallāhu wahdahu lā sharīka lahu, lahul-mulku wa lahul-hamdu, wa huwa ʻalā kulli shay'in qadīr.
Translation: There is no deity worthy of worship except Allah, alone, without any partner. Sovereignty belongs to Him, all praise is for Him, and He is capable of everything.

Dua for Protection-6

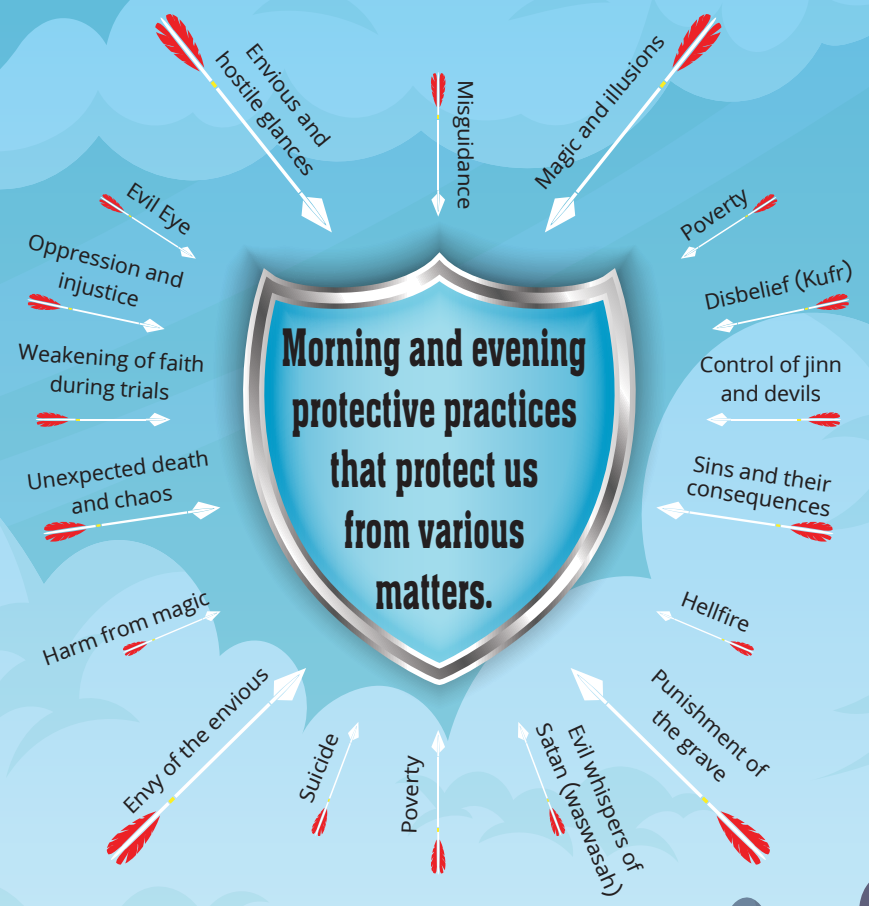
Part of Surah At-Tawbah, verse 129: Recite 7 times in the morning and evening

حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Pronunciation: Hasbiyallāhu lā ilāha illā huwa, ʻalayhi tawakkaltu, wa huwa rabbul-ʻarshil-ʻazīm.
Translation: There is no deity worthy of worship except Allah. He is sufficient for me. I place my trust in Him alone, and He is the Lord of the Mighty Throne.
Virtue: Whoever recites this supplication seven times in the morning and seven times in the evening, Allah will suffice him in all his worldly and Hereafter concerns. (Sunan Abu Dawud)
After reciting these supplications, one should blow into the hands and wipe over the whole body three times. By doing so, the person will remain protected from all harms as long as he stays there.

Morning and Evening Hefazat Practices:

These protect us from the dangers and harms we face.



The above chart is displayed on the digital screen of Parklands Mosque in Kenya.

Second level (special protection)

If you are experiencing minor issues related to Ruqyah or suspect any such problems, you should add these supplications along with the first layer. However, the first ones are the most powerful.

Dua for Protection-7

"Dua for protection from Shaytan: Once in the morning and once in the evening."

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ

Pronunciation: A'udhu billāhis-Samī'il-'Alīmī minash-Shaytānir-Rajīm.
Translation: I seek refuge in Allah — the All-Hearing, the All-Knowing — from the accursed Shaytan (Satan).

Dua for Protection-8

Dua for the Evil Eye: Recite once in the morning and once in the evening.

اَللّٰهُمَّ أَذْهِبْ حَرَّهَا وَبَرْدَهَا وَوَصَبَهَا

Pronunciation: Allahumma azh-hib harraha wa bardahā wa sabaahā.
Translation: O Allah! Remove the heat, the cold, and the harmful effects of the evil eye.
Virtue: A person was afflicted by the evil eye. Our beloved Prophet Muhammad (ﷺ) placed his hand on the person's chest and recited this dua.

Dua for Protection-9

For Protection from Black Magic: Recite once in the morning and once in the evening.

أَعُوْذُ بِوَجْهِ اللّٰهِ الْعَظِيْمِ الَّذِيْ لَيْسَ شَيْءٌ أَعْظَمَ مِنْهُ وَبِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِيْ لَا يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ وَبِأَسْمَآءِ اللّٰهِ الْحُسْنٰى كُلِّهَا مَا عَلِمْتُ مِنْهَا وَمَا لَمْ أَعْلَمْ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ

Pronunciation: A'oozu biwajhil-lahil-'azheemillazi laisa shaiyyun 'azhmam minhu wa bikalimatillahi t-tamati allati la yujazibu hunna barrun wa la fajir, wa bi-asma'illahil-husna kulliha ma 'alimtu minha wa ma lam a'lam min sharri ma khalaq wa dharra/wa barri."
Translation: I seek refuge in the Great Allah, than Whom nothing is greater, and I seek refuge in His complete words, before which no good or evil can occur, and I seek refuge in all His beautiful names, those I know and those I do not know, from the harm of what He has created and spread.
Virtue: Narrated from Ka'b al-Ahbar: He said that if he had not recited these words, the Jews would surely have harmed him. This supplication is to be recited in the morning and evening for protection.

Dua for Protection-10

Protection from Magic/Black Magic, etc.: Recite 3 times in the morning and evening.

In the morning

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ، وَالْحَمْدُ لِلّٰهِ، أَعُوْذُ بِاللّٰهِ الَّذِيْ يُمْسِكُ السَّمَآءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ

In the evening

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ، وَالْحَمْدُ لِلّٰهِ، أَعُوْذُ بِاللّٰهِ الَّذِيْ يُمْسِكُ السَّمَآءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ، وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ

Pronunciation: Asbahna wa asbahal (or Amsaina wa Amsal) mulku lillah, wal hamdulillah, a'udhu billahil-lazi yumsikus-sama'a an taqwa 'alal-ardi illa bi-iznihi min sharri ma khalaqa wa zara, wa min sharri sh-shaytani wa shirkihi.
Translation: We and the entire realm have entered the evening for Allah. All praise is for Allah. I seek refuge in Allah from the evil of His creation, from the evil that spreads, and from the evil of Satan and his shirk.

Dua for Protection-11

Prayer for times of danger and fear: Recite once in the morning and evening

اَللّٰهُمَّ إِنَّا نَجْعَلُكَ فِيْ نُحُوْرِهِمْ وَنَعُوْذُ بِكَ مِنْ شُرُوْرِهِمْ

Pronunciation: Allahumma inna naj'aluka fi nuhurihim wa na'oozubika min shururihim
Translation: O Allah! We place You before our enemies (for our protection) and seek refuge in You from their evil.
Virtue: Our beloved Prophet Muhammad (ﷺ) used to recite this supplication whenever he sensed any danger from someone.

Dua for Protection-12

For Protection from Illness: Recite once in the morning and evening

بِسْمِ اللّٰهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُّؤْذِيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ اَللّٰهُ يَشْفِيْكَ بِسْمِ اللّٰهِ أَرْقِيْكَ

Pronunciation: Bismillāhi arqīka, min kulli shay'in yu'dhīka, min sharri kulli nafsin aw 'ayni hāsidin, Allāhu yashfīka, bismillāhi arqīka.
Translation: In the Name of Allah, I perform ruqyah for you, from everything that harms you, from the evil of every soul and envious eye. May Allah cure you. In the Name of Allah, I perform ruqyah for you.

Dua for Protection-13

Hadith Supplication: Recite 3 times in the morning and evening

اَللّٰهُمَّ عَافِنِيْ فِيْ بَدَنِيْ، اَللّٰهُمَّ عَافِنِيْ فِيْ سَمْعِيْ، اَللّٰهُمَّ عَافِنِيْ فِيْ بَصَرِيْ، لَآ إِلٰهَ إِلَّآ أَنْتَ

Pronunciation: Allāhumma 'āfinī fī badanī, Allāhumma 'āfinī fī sam'ī, Allāhumma 'āfinī fī basarī. Lā ilāha illā anta.
Translation: O Allah! Grant me safety in my body. O Allah! Grant me safety in my hearing. O Allah! Grant me safety in my sight. There is no true god but You.
Virtue: Our beloved Prophet ﷺ used to recite this supplication three times every morning.

Third Level (High-Level Protection)

If you have a ruqyah-related issue, or if a jinn or shaytan is influencing you, then you must recite from the first level all the way through to the last level.

Dua for Protection-14

Prayer for Steadfastness in Faith: Recite once in the morning and once in the evening.

(Recite once in the morning and once in the evening.)

يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِكَ

Pronunciation: Yā Muqallibal-qulūbi, thabbit qalbī ‘alā dīnik.
Translation: O Turner of hearts! Keep my heart steadfast upon Your religion.
Virtue: Narrated from Shahr ibn Hawshab (RA), he said that he asked Umm Salamah (RA), “O Mother of the Believers, which supplication did the Messenger (SAW) most frequently recite while in your presence?” She replied, “Most of the time it was this supplication.”

Dua for Protection-15

Supplication to Remove Sorrow and Hardship: Recite once in the morning and once in the evening

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Pronunciation: Yā hayyū Yā Qayyūmu bi-Raḥmatika astaghīthu
Translation: O Ever-Living, Self-Subsisting! I seek Your help through Your mercy.
Virtue: Narrated by Anas bin Malik (RA), when the Prophet ﷺ faced anxiety or distress, he would say, “O Ever-Living! O Self-Subsisting! I seek help from You through Your mercy.”

Dua for Protection-16

Prayer for protection from Hellfire: recite 7 times in the morning and evening.

اَللّٰهُمَّ أَجِرْنِيْ مِنَ النَّارِ

Pronunciation: Allahumma, ajirni minan nar.
Translation: O Allah! Save me from Hellfire.
Virtue: Muslim bin Harith at-Tamimi narrated that once our beloved Prophet (ﷺ) whispered to him: “When you finish your Maghrib prayer, recite this supplication seven times. If you do so and pass away that night, protection from the fire of Hell will be decreed for you. Likewise, when you finish your Fajr prayer, recite it; if you die that day, protection from Hellfire will be written for you.”

Dua for Protection-17

Comfort and well-being for this world and the Hereafter: recite once in the morning and once in the evening.

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْآخِرَةِ

Pronunciation: Allahumma, inni as’aluka al-‘afwa wal-‘afiyata fid-dunya wal-akhirah.
Translation: O Allah! I ask You for well-being and comfort in this world and the Hereafter.
Virtue: Ibn Umar (RA) narrated that the Messenger of Allah (SAW) never neglected to recite this supplication in the morning and evening.

Dua for Protection-18

Protection from four things: recite once in the morning and evening.

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْاَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَّا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَشْبَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ

Pronunciation: Allāhummā innī a‘ūzubika minal-arba’, min ‘ilmil-lā yanfa‘, wa min qalbil-lā yakhsha’, wa min nafsil-lā tashba‘, wa min du‘ā’in lā yusma‘.
Translation: O Allah! I seek refuge in You from four things—knowledge that is of no benefit, a heart that does not fear, a soul that is never satisfied, and a supplication that is not answered.
Virtue: Abu Hurairah (RA) reported that the Messenger of Allah (SAW) used to recite this du‘ā.

Dua for Protection-19

Protection from all kinds of discomfort: recite once in the morning and once in the evening.

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِي الدُّنْيَا وَالْاٰخِرَةِ. اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَةَ فِيْ دِيْنِيْ وَدُنْيَايَ، وَأَهْلِيْ وَمَالِيْ. اَللّٰهُمَّ اسْتُرْ عَوْرَاتِيْ، وَاٰمِنْ رَوْعَاتِيْ. اَللّٰهُمَّ احْفَظْنِيْ مِنْ بَيْنِ يَدَيَّ وَمِنْ خَلْفِيْ، وَعَنْ يَمِيْنِيْ وَعَنْ شِمَالِيْ، وَمِنْ فَوْقِيْ، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِيْ.

Pronunciation: “Allāhumma innī as’aluka al-‘afwa wal-‘afiyāta fiddunyā wal-ākhirati. Allāhumma innī as’aluka al-‘afwa wal-‘afiyāta fī dīnī wa-dunyāyā, wa-ahlī wa-mālī. Allāhumma s-tur ‘awrātī wa-āmin raw’ātī. Allāhumma hifẓnī mim-bayni yadayya wa-min khalfī wa-‘an yamīnī wa-‘an shimālī wa-min fawqī. Wa a‘ūdhu bi-‘aẓāmatik an ughtalā min taḥtī.”
Translation: “O Allah! I ask You for comfort and security in this world and the Hereafter. O Allah! I ask You to protect my religion, my worldly life, my family, and my wealth. O Allah! Conceal my private parts and turn my fears into safety. O Allah! Protect me from my front, my back, my right side, my left side, and from above. I seek refuge in Your greatness from being overwhelmed from beneath me.”
Merit: Ibn ‘Umar (RA) said that the Prophet ﷺ never omitted reciting this supplication in the morning and evening. [Abu Dawud, Ibn Majah, Nasai, Ahmad, Hakim, Ibn Hibban]

Dua for Protection-20

Three Tasbihs: Recite in the morning and evening 33, 33, and 34 times respectively.

سُبْحَانَ اللّٰهِ	اَلْحَمْدُ لِلّٰهِ	اَللّٰهُ أَكْبَرُ
Pronunciation: Subhanallah	Pronunciation: Alhamdulillah	Pronunciation: Allahu Akbar
Translation: Glory is to ALLAH	Translation: All praise is for Allah.	Translation: Allah is the Greatest

Dua for Protection-21

Supplication for Forgiveness of Sins: Recite 100 times in the morning and evening.

سُبْحَانَ اللّٰهِ وَبِحَمْدِهٖ

Pronunciation: Subhanallahi wa bihamdihi
Translation: I glorify Allah and praise Him.
Virtue: The Messenger of Allah (ﷺ) said: Whoever recites this 100 times daily, their minor sins will be forgiven, even if they are as much as the foam of the sea.

Du'a and Dhikr after Fard (Obligatory) Salah:

Minimum Level of Practice

For initial practice, or if you are very busy, you can start with Dhikr 1–4. Later, gradually increase the amount as a habit.

Zikir-1

Allahu Akbar: 1 time

اَللّٰهُ أَكْبَرُ

Pronunciation: Allahu Akbar

Translation: Allah is the Greatest / Allah is Most Great

Zikir-2

Astaghfirullah: 3 times

أَسْتَغْفِرُ اللّٰهَ

Pronunciation: Astaghfirullah

Translation: O Allah! I seek Your forgiveness.

Zikir-3

Ayatul Kursi: 1 time

(See Dua for Protection-1)

Virtue: Abu Umama (RA) reported that the Messenger of Allah (ﷺ) said: "Whoever recites Ayat al-Kursi after every obligatory (fard) prayer, nothing will prevent him from entering Paradise except death."
[Al-Nasa'i, authentic hadith, Silsilah Sahihah Hadith 972]

Zikir-4

Hadith: 1 time

اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Pronunciation: Allahumma anta as-salamu wa minka as-salam, tabaarakta ya dhal-jalaali wal-ikram

Translation: O Allah! You are Peace, and from You comes peace. Blessed are You, O Possessor of majesty and honor.

Narrated from Sauban (RA): He said, "When the Prophet (SAW) returned greetings of peace, he would first seek forgiveness three times by saying 'Astaghfirullah,' then say: 'Allahumma anta as-salamu wa minka as-salam, tabaarakta ya dhal-jalaali wal-ikram.'"
[Sahih Muslim 1/218, Abu Dawud 1/221]

Second Level of Practice

Once the minimum (first-level) practices have become habitual, the following additional practices should be performed along with the ones above.

Zikir-5

Three Qul (Surahs): 1 time

(See Protection 04)

Zikir-6

Hadith: 1 time

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Pronunciation: "La ilaha illallahu wahdahu la sharika lahu, lahul mulku walahul hamdu wa huwa 'ala kulli shay'in qadeer."

Translation: There is no true deity except Allah; He is One, has no partner, His is all sovereignty, all praise is for Him, and He is powerful over everything.

Zikir-7

Hadith: 1 time

اَللّٰهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ

Pronunciation: Allahumma la mani'a lima a'tayta, wa la mu'tiya lima mana'ta, wa la yanfa'u jal-jaddi minka al-jadd.

Translation: O Allah! None can withhold what You grant, nor grant what You withhold, and the wealth of the wealthy will not benefit them against Your decree. [Bukhari, Muslim, Sahih; Mishkat 962]

Zikir-8

Hadith: 1 time

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Pronunciation: Lā ḥawla wa lā quwwata illā billāh.

Translation: There is no power or strength to turn away from sin and perform righteous deeds except by Allah's guidance. [Muslim, Sahih, Mishkat 963]

Zikir-9

Three Tasbih: 1 time

Recite 33, 33, and 34 times.

سُبْحَانَ اللّٰهِ	اَلْحَمْدُ لِلّٰهِ	اَللّٰهُ أَكْبَرُ
Pronunciation: Subhanallah Translation: Glory is to ALLAH	Pronunciation: Alhamdulillah Translation: All praise is for Allah.	Pronunciation: Allahu Akbar Translation: Allah is the Greatest

Virtue: Abu Huraira (RA) narrated from the Messenger of Allah (SAW) that he said: Whoever, after every prayer, recites 33 times SubhanAllah, 33 times Alhamdulillah, 33 times Allahu Akbar, and once to complete 100 recitations: "La ilaha illallahu wahdahu la sharika lahu, lahul mulku wa lahul hamdu wa huwa ala kulli shay'in qadeer"
all of his sins will be forgiven, even if they are like the foam of the sea. [Muslim 1228]

Zikir-10

Supplication: 1 time

اَللّٰهُمَّ أَعِنِّيْ عَلٰى ذِكْرِكَ وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ

Pronunciation: Allahumma a'innī 'alā dhikrika wa shukrika wa husni 'ibādatika
Translation: O Allah! Help me to remember You, to be grateful to You, and to worship You in the best manner.

A few essential Masnoon Duas (Prophetic supplications)

Every Masnoon Dua is important. Among them are supplications for health and guidance. Out of these, there are two specific Duas that are essential to recite for protection (Hefazat).

Dua-1

Dua for entering the toilet

Nowadays, one of the main reasons for the widespread problems with jinn and shaytan in homes is the toilet being inside the room. In the past, in villages, toilets were outside the house, which was best. Later, toilets were brought inside the house, and with modern living, we placed them inside every room. The toilet is the dwelling place of the lowest jinn or shaytan. This means we have arranged for shaytan to be present alongside our rooms.
Not only that, a large portion of the cost of decorating a flat goes into decorating the toilet, the dwelling of the lowest shaytan. Shaytan attacks most from the toilet. Therefore, it is absolutely necessary to recite the dua before entering the toilet. If one recites the dua before entering, shaytan cannot see the person. One should not enter the toilet with an uncovered head, and the toilet door should never be left open. There are hundreds of incidents of attacks from shaytan through the toilet.

Dua for entering the toilet:

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ

Pronunciation: Allahumma inni a'udhu bika minal khubthi wal khaba'ith.
Translation: "O Allah! Indeed, I seek refuge in You from the male and female evil (shaitans) and their harm." [Bukhari]

Dua-2

Special Time Supplications

This supplication is also very important. If it is not recited, even during special times, Shaytan can interfere. There have been many incidents where, due to not reciting this dua, Shaytan entered the body.

بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Pronunciation: Bismillahi Allahumma jannibnash shaytāna wa jannibish shaytāna mā razaqtanā.
Translation: I begin in the name of Allah. O Allah! Keep us away from Shaytan, and also keep away from Shaytan whatever You bestow upon us.

Some powerful Ruqyah or Prophetic Medicine (Tibb-e-Nabawi) from Hadith

The Prophetic Medicine (Tibb-e-Nabawi) is not only for protection against Shaytan or jinn but also works for ordinary illnesses.

There is healing (Shifa) in the Qur'anic verses and Hadith du'as. You don't need to be a great scholar, a religious authority, or have doubts about your capability. You just need to recite the du'as with conviction. Shaytan may try to instill doubt while reciting, making you think that your efforts won't work, but if you continue reciting despite the doubt, it will definitely work, Inshā'Allah. The power comes not from us, but from the Qur'an and Hadith.

For ordinary illnesses (like headache, stomach ache, fever, diarrhea, etc.), follow these steps:

Place your hand on the affected area of the patient while reciting the prescribed du'as.

If it's your own problem, place your hand on the afflicted area and recite the du'as.

If the patient is a mahram, you can place your hand directly on their body.

If the patient is a non-mahram, they should place their hand on the affected area, and you only recite the du'as.

Keep a bottle of water nearby. After reciting each verse or du'a, blow into the water. The patient or you can drink this water mixed with regular water throughout the day, or directly as it is.

For general illnesses, one session is usually sufficient.

For chronic or complicated illnesses, this can be done 2–3 times a day for 3 to 7 days.

Steps of practice:

Step 1: Ruqyah 1–6

Step 2: Ruqyah 1–12

Step 3: Ruqyah 14 – Ayatush Shifa

Step 4: Ruqyah 13 – Ruqyah Ghusl (bathing)

Step 5: Ruqyah 15 – Ruqyah Amma

If the ruqyah (spiritual treatment) still doesn't work, then seeking a doctor is recommended as a Sunnah.

For evil eye, sihr (black magic), jinn possession, or other serious problems, reciting the complete Ruqyah 15 will suffice, Inshā'Allah.

Conditions before performing Ruqyah:

1. Create an environment of faith in the room where ruqyah will be performed. For example, first purify the room of all kinds of pictures so that angels can enter.
2. Remove all music and entertainment from the room.
3. No one in the room should violate Shariah rules. For example, men should not wear gold, women should maintain hijab, and no one should smoke.
4. If the patient has taweez, charms, rings, or similar objects, they should be removed and burned.
5. Ensure all family members are prepared with pure Aqeedah, so no one associates anyone other than Allah in their reliance.
6. Before starting treatment, both the healer and the patient should perform wudu (ablution).
7. If the patient is a woman, treatment cannot be done without proper hijab. Shariah-inappropriate clothing is not allowed (e.g., uncovered face, wearing perfume, long nails).
8. (Number skipped in original text)
9. Women should be treated in the presence of their mahram (close male relative).
10. No non-mahram men may be present.
11. Avoid distractions from Facebook or YouTube, as this may reduce the effectiveness of ruqyah.
12. For success, the healer must purify themselves from all impurities and reliance on others, placing complete trust and seeking help only from Allah.

Video for learning the Prophetic medicine (Tibb-e-Nabawi) supplications:
youtube.com/watch?v=OPYprrf4INU

Ruqyah-1

For any illness: Recite Surah Al-Fatihah 7 times.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ○

اَلرَّحْمٰنِ الرَّحِيْمِ ○ مَالِكِ يَوْمِ الدِّيْنِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ○

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ ۙ

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○

Beneficial Method of Ruqyah Using Surah Al-Fatihah:

In this method, each verse of Surah Al-Fatihah is recited while taking small sips of water each time. This allows the effect of the verses to gradually reach the body, which can help in healing the illness, In shā'Allāh.

Virtue: The Messenger of Allāh ﷺ said: "Surah Al-Fatihah is the cure for every disease." (Sunan al-Darimi, Hadith 3413; Mishkat, Hadith 2170).

A hadith narrated from azrat Abū Sa'īd Khudrī (RA) mentions that a group of companions visited a tribe in Arabia. The people of the tribe did not offer them hospitality. Suddenly, the leader of that tribe was bitten by a snake. They came to the companions and asked if they had any medicine. The companions replied that they did, but only if the tribe would show them hospitality, as they were extremely hungry. The tribe agreed and provided food, along with a goat. One of the companions recited Umm al-Qur'ān (Surah Al-Fatihah), collected saliva in his mouth, and applied it to the bite wound. By this means, the poison was neutralized and the man was healed.

After eating, the companions returned to the Prophet ﷺ with the goat and asked if what they did was correct. The Prophet ﷺ smiled and said: "It is fine, take the goats and leave a portion for me as well." (Bukhari, Hadith 5006)

Ruqyah-2

Prayer for the patient's recovery: recite 7 times.

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

Pronunciation: "As'alullaha al-'Aẓīma Rabbal-'Arshil-'Aẓīm ā'iyyashfiyāk."

Meaning: "I ask Almighty Allāh, Lord of the Mighty Throne, to grant you healing (recovery)."

Virtue: Narrated from Ibn 'Abbās (RA), the Prophet ﷺ said: "Whoever visits a sick person whose time of death has not yet come and recites this du'ā' seven times near them, Allāh will grant that person recovery from the illness."

Ruqyah-2

For any illness: Recite the following du'ā' once with each verse of Surah Al-Fatihah.

First, recite A'ūdhu billāh for ruqyah, then the usual Bismillāh, and then with each verse of Surah Al-Fatihah, recite the following du'ā'. Surah Al-Fatihah has 7 verses, and this du'ā' is also to be recited 7 times. Surah Al-Fatihah itself is a cure (shifā'), and this specific du'ā' is also well-known for healing. Reciting both together significantly increases the effectiveness of the ruqyah.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1 اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

2 اَلرَّحْمٰنِ الرَّحِيْمِ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

3 مَالِكِ يَوْمِ الدِّيْنِ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

4 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

5 اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

6 صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ ۙ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

7 غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

Ruqyah-4

For pain: say Bismillāh three times and recite the following du‘ā’ seven times.

Abū ‘Abdullāh ‘Uthmān ibn Abī al-‘Ās (RA) complained of pain to the Messenger of Allāh ﷺ. The Prophet ﷺ then told him: “Place your hand on the part of your body that hurts, recite Bismillāh three times, and then recite the du‘ā’ seven times.”

بِسْمِ اللّٰهِ — 3 times

أَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ — 7 times

The pronunciation is: “A‘ūdhu billāhi wa qudratihi min sharri mā ajidu wa ūḥāju.”
The meaning of this du‘ā’ is: “I seek refuge in Allāh and His Mighty Power from the harm of whatever I feel or fear.” This supplication is mentioned in authentic sources, including Sahih Muslim (2202) and Abu Dawud (4/11), and is recommended for protection from any danger or harm one might sense or anticipate.

Ruqyah-5

For boils, abscesses, etc.: recite 3 times.

Method: First, take a little saliva on the index finger of your right hand. Place the finger on the ground and recite the following du‘ā’. Afterwards, apply it to the affected area. In places like In urban areas, where natural soil may not be easily available, placing the finger on soil in a pot is sufficient, In shā’Allāh.

بِسْمِ اللّٰهِ، تُرْبَةُ أَرْضِنَا، بِرِيْقَةِ بَعْضِنَا، يُشْفٰى سَقِيْمُنَا، بِإِذْنِ رَبِّنَا

Pronunciation: “Bismillāhi turbātu arḍinā, birīqāti bā‘ḍinā, yūshfā sāqīmunā bi-‘izni Rabbinā.”
Meaning: With the name of Allāh, we mix the soil of our land with the saliva of some of us and apply it to the boil. By the command of our Lord, this will bring healing to the patient. This practice is mentioned in authentic sources, Bukhari and Muslim.
Virtue: Narrated from Ā’ishah (RA), whenever someone complained of an illness or had a boil or wound, the Prophet ﷺ would treat it using his own finger in this manner. According to the hadith narrator, Sufyān would place his finger on the ground after the testimony, meaning he would apply the soil in this way, following the Prophet’s ﷺ practice.

Ruqyah-6

Du‘a’ for recovery from illness: recite 3 times.

اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَّا يُغَادِرُ سَقَمًا

Pronunciation: “Allāhumma Rabbān-nās, adhhibal-bā’sa, washfi antash- hāfī, lā shifā’a illā shifā’uka, shifā’an lā yugādiru saqamā.”
Meaning: This supplication means: “O Lord of mankind! Remove this illness and grant healing, for You are the Healer. There is no healing except Your healing—a healing that leaves no trace of sickness.” It is mentioned in authentic sources, including Bukhari and Mishkat.
Virtue: azrat Ā’ishah (RA) narrated that whenever someone among them fell ill, the Prophet ﷺ would place his right hand on the patient’s body and recite this du‘ā’, seeking complete recovery through Allāh’s mercy.

Ruqyah-7

Du‘ā’ for recovery from illness: recite three times.

بِسْمِ اللّٰهِ أَرْقِيْكَ مِنْ كُلِّ شَيْءٍ يُّؤْذِيْكَ
مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنِ حَاسِدٍ - اَللّٰهُ يَشْفِيْكَ بِسْمِ اللّٰهِ أَرْقِيْكَ

Pronunciation: “Bismillāhi arqīk, min kulli shay’in yu’ziq, wa min sharri kulli nafsin aw ‘aynin ḥāsidin, Allāhu yashfīk, Bismillāhi arqīk.”
Meaning: This supplication means: “In the name of Allāh, I perform ruqyah for you, seeking protection from the harm of all things and from the evil of any person, the evil eye, or envy. May Allāh grant you healing; I perform ruqyah for you in the name of Allāh.” It is mentioned in Sahih Muslim (4/1718) and is a prophetic method for seeking recovery from illness or harm.
Virtue: Abū Sa‘īd Khudrī (RA) narrated that Jibrīl (AS) came to the Prophet ﷺ and asked: “O Muhammad! Are you ill?” The Prophet ﷺ replied, “Yes.” Jibrīl then recited this du‘ā’ for him, demonstrating its effectiveness in bringing healing by the will of Allāh.

Ruqyah-8

If affected by the evil eye: perform the treatment 3 times.

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاةِ مِنْ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَّامَّةٍ -

Pronunciation: “A‘ūdhu bi kalimātillāhittāmmāti min kulli shayṭānin wa hammātin, wa min kulli ‘aynin lammāh.”
Meaning:“I seek refuge for you in the perfect words of Allāh from every devil and harmful creature, and from every harmful (evil) eye.”
(Bukhari 4/119)
Virtue: This supplication is used as a protective measure against the evil eye, harmful beings, and any negative spiritual influences, relying on the complete and perfect words of Allāh.

Ruqyah-9

Du‘ā’ for recovery from illness: recite three times.

بِسْمِ اللّٰهِ يُبْرِيْكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيْكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
وَمِنْ شَرِّ كُلِّ ذِيْ عَيْنٍ

Pronunciation: “Bismillāhi yubrikuka wa min kulli dā’in yashfīk wa min sharri hāsidin iḍā ḥasada wa min sharri kulli ‘ayn.”
Meaning: This supplication means: “In the name of Allāh, may He cure you, heal you from every illness, and protect you from the harm of the envious when they envy, and from the evil of every harmful eye.”
Virtue: Ibn Abū ʿUmar Makkī (RA) narrated from the Prophet’s ﷺ wife, ʿĀ’ishah (RA), that when the Prophet ﷺ fell ill, Jibrīl (AS) recited this du‘ā’ and blew over him, seeking healing by the will of Allāh.

Ruqyah-10

Du‘ā’ to remove shay ān’s influence from children’s anger, stubbornness, or crying: recite 3 times.

رَبِّ أَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَعُوْذُ بِكَ رَبِّ أَنْ يَّحْضُرُوْنِ

Pronunciation: “Rabbi a‘ūdhu bika min hamazātish-shayāṭīn, wa a‘ūdhu bika rabbi an yaḥḍurūn.”
Meaning: This supplication means: “O my Lord, I seek refuge in You from the whisperings of the devils, and I seek Your protection from their presence near me.”
Virtue: Abū Hurayrah (RA) narrated that he heard the Messenger of Allāh ﷺ say that every human being is touched by Shayṭān at birth, which is why newborns cry. The only exceptions are Maryam (Mary) and her son ʿĪsā (Jesus, peace be upon them). Abū Hurayrah (RA) explained that Maryam was protected because of her du‘ā’: “O Allāh! I seek refuge in You from the expelled Shayṭān for her and her descendants.”
(Sahih Bukhari, Hadith 3431)

Ruqyah-11

To protect from fear and Shaytān's whisperings: recite 3 times.

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَّحْضُرُوْنِ

Pronunciation: "A'ūdhu kalimātillāhittāmmāti min ghadabihi wa 'iqābihi wa sharri 'ibādihi wa min hamazātish-shayāṭīn wa an yaḥḍurūn."
Meaning: This supplication means: "I seek refuge in the perfect words of Allāh from His anger, His punishment, the harm of His servants, the whisperings of the devils, and from their presence."
It is mentioned in authentic sources such as Abu Dawud (4/12, Hadith 3893) and Sahih at-Tirmidhi (3/171).
Virtue: 'Amr ibn Shu'ayb narrated through his father from his grandfather that the Messenger of Allāh ﷺ said that whenever someone feels fear during sleep, they should recite this du'ā' for protection and safety.

Ruqyah-12

To remove the effects of evil eye:

The person performing the ruqyah should repeatedly recite the portion highlighted in yellow below. The person receiving the ruqyah should recite Surah Al-Falaq and Surah An-Nas slowly, and take a sip of water with each verse. In total, the water should be sipped 11 times. Inshā'Allāh, this will remove the effects of the evil eye.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

أَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۖ فَقَدْ اٰتَيْنَآ اٰلَ إِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا

4.54) "Or do they envy the people for what Allāh has given them of His bounty? Indeed, I gave the descendants of Ibrāhīm the Scripture and wisdom, and granted them a great kingdom."

To remove fear:

If the following du'ā' is recited seven times while placing your hand on the chest, fear will be removed, Inshā'Allāh.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلٰى

Pronunciation: "Qulnā lā takhaf innaka antal ā'lā."
Meaning: "Do not fear; indeed, you will be victorious."

Practice (Amal) before sleep:

If you cannot sleep, recite Ayatul Kursi, repeatedly focusing on the highlighted part, which means: "Neither drowsiness overtakes Him nor sleep." Intend in your heart: "O Allāh, You do not need sleep, but I do. So, please grant me sleep"

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ۚ اَلْحَيُّ الْقَيُّوْمُ ۚ لَا تَأْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ ۚ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ إِلَّا بِإِذْنِهٖ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ

Ruqyah 13: For the evil eye, sihr (magic), witchcraft, or any other problem, perform Ruqyah bath or basil (Boroi) leaf bath.

This bath can be performed for any illness. If boroi (Indian jujube) leaves are not available, a regular Ruqyah bath can be done; if boroi leaves are available, a boroi leaf bath is preferred. This boroi leaf bath is especially effective for treating sihr (magic), and among various treatment methods, it may be considered the most beneficial.

Take one bucket of water. Then, crush or blend seven boroi leaves (kul boroi leaves are better if available) and mix them into the water. If possible, use green leaves; if not, use whatever is available. Dip both hands in the water and recite the following verses/du'ās 3 or 7 times: 1. Durood Sharif 2. Surah Al-Fatihah 3. Ayatul Kursi 4. Surah Al-Kafirun 5. Surah Al-Ikhlas 6. Surah Al-Falaq 7. Surah An-Nas 8. Durood Sharif again 7 times

If time is limited, reciting each 3 times is acceptable. Surah Al-Kafirun can be omitted if necessary. The more recitations, the better the effect. A short version of Durood like صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is also sufficient. You may blow (spit lightly) into the water while reciting.

After this, drink three sips of the water, and use the remaining water for the bath. If the bath water is not suitable for drinking, set aside separate water for drinking. Crush the boroi leaves and add them to both waters, reciting the verses and blowing into both. Drink from the designated drinking water and use the bucket water for bathing.

This method is suggested by many renowned scholars across generations. Inshā'Allāh, the sihr will be nullified after the first bath. If needed, continue the bath for a few more days following the same procedure.

Notes:

1. Do not heat this water on the stove, and do not mix it with other water. In cold weather, if bathing is difficult, you may mix the crushed boroi leaves into lukewarm water, but cold water is better.
2. After this bath, if a regular water bath is needed, it can be done.
3. Additional verses or du'ās from Ruqyah can be recited alongside.
4. The recitation of these verses should preferably be done outside the bathroom. If the environment is not suitable, recite the du'ās over the crushed boroi leaves first, then take them into the bath water to mix and bathe.

Ruqyah 14: Ayat al-Shifā' – Six Qur'anic verses for healing and recovery from illness.

Six verses from the Holy Qur'ān are known as "Ayat al-Shifā'" or the verses of healing. It is recommended to recite Surah Al-Fatihah before beginning these verses. Each verse should be recited once, while the main part of the Ayat al-Shifā'—the portion highlighted in yellow—should be recited three or seven times. The verses are as follows:

Ayat al-Shifā' Video for Learning:

1. Surah At-Tawbah, Ayah 14

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ

Meaning: "Fight against them; by your hands Allāh will punish them, humiliate them, support you against them, and grant tranquility to the hearts of the believers."

2. Surah Yunus, Ayah 57

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ
وَشِفَآءٌ لِّمَا فِى الصُّدُوْرِ ۙ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

Meaning: "O mankind, there has come to you a reminder from your Lord, and a healing for what is in the hearts, and guidance and mercy for the believers."

3. Surah An-Nahl, Ayah 69

ثُمَّ كُلِىْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِىْ سُبُلَ رَبِّكِ ذُلُلًا
يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً
لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Meaning: "Then eat from all the fruits, and follow the ways of your Lord laid out simply. From their bellies comes a drink of varying colors, in which there is healing for mankind. Indeed, in this are signs for those who reflect."

4. Surah Al-Isra (Bani Isra'il), Ayah 82

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

Meaning: "And We have revealed the Qur'ān, which is a healing and mercy for the believers, but it only increases the wrongdoers in loss."

5. Surah Ash-Shu'arā', Ayah 80

وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ

Meaning: "And when I am ill, it is He who cures me."

6. Surah Ha-Mim-Sajdah, Ayah 44

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِىٌّ وَّعَرَبِىٌّ ؕ
قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِىْٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ
عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ

Meaning: "And if We had made it a Qur'ān in a non-Arabic language, they would surely have said, 'Why are its verses not explained in detail?' It is in a foreign language while the Messenger is an Arab. Say, 'It is guidance and a cure for the believers. But for those who do not believe, there is deafness in their ears, and the Qur'ān will be a source of blindness for them. They will be called from a distant place.'"

What to do if there is Shay ān's mischief at home or elsewhere:

1. Recite the Adhān in every room of the house.
2. Take a glass of water, recite Surah Al-Falaq three times over it, and blow lightly into the water. Then sprinkle this water in different areas of the house.
3. Recite Surah Al-Baqarah in the house from time to time, or if that is not possible, play an audio recitation of it.

Procedure for destroying a talisman or any suspicious object:

First, recite Ayatul Kursi and three times Surah Al-Falaq once. It is better not to touch any talisman, magic, or similar objects with bare hands; use gloves or a plastic sheet instead.
Then, repeatedly recite the following Qur'anic verse while burning the papers of the talisman or magic:
Surah Al-Ahqaf, Ayah 25

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ

Meaning: "It will destroy everything by the command of its Lord." As a result, they were completely obliterated, and nothing remained visible except their dwelling place. In this way, I give retribution to the guilty people.

Some symptoms of issues related to Ruqyah

Below are mentioned some signs or indicators related to shayṭān, evil eye, and siḥr. However, having these signs does not necessarily mean that a person definitely has a problem. This is because some signs may match due to common physical or mental illnesses or everyday life situations.
If these symptoms appear for a long time and there is no normal cause, then it can be understood that there may possibly be a Ruqyah-related problem. To be sure, Ruqyah 'Ammah should be tried.
Therefore, even if the following signs appear, if there are no symptoms after performing Ruqyah 'Ammah, then you are healthy. Repeatedly matching these signs and thinking oneself to be ill can create waswasah, so there is no need to be overly worried.
In our Ruqyah method, even though the problems may differ, the Ruqyah is the same for all problems, meaning 'Ammah, Tawbah, Qital, Harq.

Signs of the influence of jinn or shaytān

1. Feeling the presence of something unseen, seeing shadows, or hearing unknown sounds. Feeling fear, crying, or anxiety without reason.
2. Frequently becoming paralyzed, feeling pressure on the chest, or experiencing shortness of breath.
3. Occasionally seeing terrifying dreams—snakes, dogs, graveyards, being chased or attacked, eating unseen food, seeing strange creatures or people, etc.
4. ncrease in waswasah, especially having waswasah regarding religious matters.

5. Extreme lack of interest, irritation, or discomfort in prayer, Qur'an recitation, or dhikr.
6. Occasional headaches, body pain, or sudden jerks with no medical cause.
7. Sometimes becoming irritable without reason, feeling lethargic, or suddenly experiencing seizure-like conditions.
8. Walking or running during sleep.
9. If the mother is under the influence of shayṭān, she may not allow the child to breastfeed, or the child may refuse to breastfeed.
10. If affected by shayṭān, satanic traits may appear in the patient. For example, if someone is affected by a mushrik shayṭān, attraction may develop toward Hindu-style dress, temple sounds, etc.
11. In men, severe gastric problems and frequent stomach illnesses. In women, irregular periods, cysts, etc., even without taking any birth control pills or medications.

Signs of the evil eye

1. Feeling fever or weakness in the body, but nothing is detected in medical tests. Repeatedly suffering from various illnesses—such as cold, cough, fever, diarrhea, headache, etc.
2. Crying without reason, especially in the case of children.
3. Headache, heaviness in the eyes, or dark circles under the eyes. The face becoming pale or yellowish.
4. Palpitations, feeling suffocated, or discomfort. Irritability, depression, or sudden fear.
5. Inability to concentrate on studies or work, getting irritated quickly, and being unable to maintain focus on anything.
6. Excessive hair fall, digestive problems, or feeling vague pain in the body.
7. Repeated problems in business, job, or income, with no progress at all. Even while doing tasks in which one has good skills or experience, problems arise or sudden illness occurs.

Signs of sihr (magic)

1. Sudden illness, but nothing is found in medical tests. Feeling heaviness, numbness, burning sensation, or severe pain in the body.
2. Losing weight despite normal eating, or loss of appetite. Blue or black marks appearing on the body, the face becoming dark or pale.
3. Seeing terrifying dreams—such as snakes, graveyards, dead people, etc. Screaming during sleep, feeling suffocated, or dreaming of flying in the sky or falling from a height.
4. Becoming ill at specific times or sudden anger/depression (for example, from evening until midnight).
5. Extreme aversion to prayer, the Qur'an, or religious matters.
6. Unreasonable distance developing between husband and wife, or reluctance toward intimacy.
7. Household items getting lost or moving invisibly, seeing strange sounds or animals.
8. Frequent headaches or stomach pain; little benefit even after taking medicine.

Ruqyah-15: Ruqyah ʻAmmah – Battle with Shaytān

Through Ruqyah-ʻAmmah, hidden problems are diagnosed. When specific verses (related to siḥr, evil eye, or Shayṭān) are recited, the patient reacts according to the nature of the problem. While reciting, sometimes the patient may feel heaviness in the head, sometimes pain in different parts of the body, frequent yawning, or sudden drowsiness. This ruqyah session can continue for several hours. The marked (highlighted) parts of the recitation should be repeated frequently.

When Qur'an is recited, the angels—by Allah's command—assist, and Shayṭān cannot bear this. If the issue is due to Shayṭān, then with prolonged recitation, the Shayṭān may even manifest. For this reason, it is better if one has some prior training before attempting it.

Ruqyah is essentially a conversation with Allah and a battle with Shayṭān. During ruqyah, we are addressing three parties: 1. Allah, 2. Shayṭān, 3. The believer upon whom ruqyah is being performed.

These verses can also be recited by oneself for personal problems. Ruqyah-ʻAmmah may be recited if someone is attacked by Shayṭān or jinn. Apart from that, it can also be recited for any kind of difficulty—even ordinary illnesses. If one cannot complete the entire ruqyah, that is fine; one may recite only the highlighted important parts.

Sometimes, after beginning Ruqyah-ʻAmmah, one may feel discomfort or unusual sensations in the body. This does not mean that ruqyah itself is making you sick. Rather, it indicates that there was already a hidden shayṭānic or siḥr-related influence, which is now being exposed through ruqyah.

It is similar to cancer: imagine someone has cancer but it is not detected. Once medical tests are done, it is discovered. Then, during chemotherapy, the body becomes weak and the pain increases, but amidst that struggle, the person gradually moves towards healing.

The same is true with ruqyah. If someone has a saṭānic influence, then at the beginning of ruqyah, symptoms may intensify—such as headaches, sleep problems, fear, sudden crying, etc. But there is nothing to be afraid of. In fact, it is a sign that ruqyah is working, and the hidden problems are being revealed and gradually removed.

Therefore, although Ruqyah-ʻAmmah may cause difficulty in the beginning, if one remains patient and continues, in shā' Allāh healing will come. For the effect of Shayṭān or siḥr is destroyed through ruqyah and the Qur'an.

The purpose of including Ruqyah-ʻAmmah in this book is to make ruqyah accessible to everyone. In other words, it is not something that only a specialist (raqī) should perform. Just as with conventional (allopathic) medicine, everyone knows some basic treatments, though for severe conditions one must go to the hospital Similarly, every believer should have the basic weapon of ruqyah in their hands against Shayṭān. However, for serious or complicated cases, one should seek the help of an experienced raqī.

It is often heard from those who practice so-called healing with jinn that if someone resists Shayṭān through ruqyah, then Shayṭān may harm other members of the person's family.

This kind of thing can only happen when the treatment itself involves jinn, which is what most sorcerers and so-called healers (kabiraj) rely on. To give an example: it is like keeping a terrorist to fight against other terrorists. At any moment, that terrorist could betray you, or other terrorists could grow stronger and turn against both your "hired terrorist" and yourself. This is essentially the work of sorcerers who use jinn.

Moreover, there is propaganda involved here too. Sorcerers spread such claims widely to keep people away from alternatives, so that their business is not threatened. But ruqyah is completely different: in ruqyah, help is sought directly from Allah, and the angels assist by His command. Therefore, there is no possibility of such betrayal or harm.

None of the Companions of the Prophet ﷺ ever experienced such incidents. In fact, most of the Companions were familiar with the practices of Prophetic medicine (ṭibb an-nabawī) and ruqyah. In addition, the daily morning and evening supplications of protection serve as a believer's bodyguards against such harm.

Some simple duas to recite before starting Ruqyah Amma

"Before starting Ruqyah Amma, there are some Qur'anic and Hadith supplications which are recommended to recite."

"I seek refuge with Allah — the All-Hearing, the All-Knowing — from the accursed Satan, from his whisperings, his arrogance, and his vain poetry (meaningless speech)."	أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ	1-3 times
"I give you protection through the Perfect Words of Allah from the evil of every creature He has created."	أُعِيذُكُمْ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ	1 time
"I seek refuge in the Perfect Words of Allah from His anger, from His punishment, from the evil of His servants, and from the whisperings of the devils and from their presence."	أُعِيذُكُمْ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ الَّتِي لاَ يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَاجِرٌ مِنْ شَرِّ مَا خَلَقَ For Self (أَعُوذُ) For Others (أُعِيذُ)	1 time
"I seek refuge through the Perfect Words of Allah from the evil of all that He has created, spread, and formed; from the evil of that which descends from the sky and that which ascends therein; from the evil trials of the night and the day; and from the evil of every visitor except the one who comes with goodness. O Most Merciful, Most Compassionate!"	أَعُوذُ بِكَلِمَاتِ اللّٰهِ التَّامَّةِ مِنْ شَرِّ مَا خَلَقَ وَذَرَأَ وَبَرَأَ وَمِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْرُجُ فِيهَا وَمِنْ شَرِّ فِتَنِ اللَّيْلِ وَالنَّهَارِ وَمِنْ شَرِّ كُلِّ طَارِقٍ إِلاَّ طَارِقاً يَطْرُقُ بِخَيْرٍ يَا رَحْمٰنُ	1 time

"Allah is sufficient for me; He is the best disposer of affairs, the Perfect Guardian, and the best Helper for me."	حَسْبِيَ اللّٰهُ وَنِعْمَ الْوَكِيلُ، نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيرُ	1 time
"Allah is sufficient for me. There is no deity except Him. I place my trust in Him alone, and He is the Lord of the Great Throne, the Sovereign of the heavens and the earth."	حَسْبِيَ اللّٰهُ لَا إِلَهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ، وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ	1 time
"Whoever puts his trust in Allah, He will be sufficient for him. Indeed, Allah will accomplish His purpose. Surely, Allah has set a measure for everything."	وَمَنْ يَّتَوَكَّلْ عَلَى ٱللَّهِ فَهُوَ حَسْبُهُۥ ۚ إِنَّ ٱللَّهَ بَٰلِغُ أَمْرِهِۦ ۚ قَدْ جَعَلَ ٱللَّهُ لِكُلِّ شَىْءٍ قَدْرًا	1 time
"The Adhan should be called in every room."		

Ruqyah 'Amma

Which Surahs and which verses need to be recited?

- 1. Surah Al-Fatihah – (1–7)
- 2. Surah Al-Fatihah – (with the patient's supplication)
- 3. Adhan
- 4. Surah Al-Baqarah – (1–5)
- 5. Surah Al-Baqarah – (72)
- 6. Surah Al-Baqarah – (102–103)
- 7. Surah Al-Baqarah – (163–164)
- 8. Surah Al-Baqarah – (255–257)
- 9. Surah Al-Baqarah – (285–286)
- 10. Surah Aal-E-Imran – (1–10)
- 11. Surah Aal-E-Imran – (18–19)
- 12. Surah Aal-E-Imran – (26–27)
- 13. Surah An-Nisa – (54)
- 14. Surah Al-A'raf – (54–56)
- 15. Surah Al-A'raf – (117–122)
- 16. Surah Al-Anfal – (12)
- 17. Surah Al-Anfal – (50)
- 18. Surah At-Tawbah – (3)
- 19. Surah At-Tawbah – (14–15)
- 20. Surah Yunus – (57)
- 21. Surah Yunus – (79–82)
- 22. Surah Bani Isra'il (Al-Isra) – (82)
- 23. Surah Bani Isra'il (Al-Isra) – (110–111)
- 24. Surah Taha – (65–70)
- 25. Surah Al-Mu'minun – (97–98)
- 26. Surah Al-Mu'minun – (115–118)
- 27. Surah Ash-Shu'ara – (80)
- 28. Surah As-Saffat – (1–10)
- 29. Surah Fussilat – (44) (specific portion of the Ayah)
- 30. Surah Al-Ahqaf – (29–32)
- 31. Surah Ar-Rahman – (33–36)
- 32. Surah Al-Hadid – (1–5)
- 33. Surah Al-Hashr – (21–24)
- 34. Surah Al-Jinn – (1–10)
- 35. Surah Al-Kafirun – (1–6)

(Surah Al-Falaq, Surah An-Nas)

The parts in this color need to be recited repeatedly.

The parts in this color are not part of the Surah; they are either supplications (duas) or parts of other Ayahs.

The parts marked with red lines are more important.

For the sections labeled Repeat, the Ayahs mentioned there must be recited multiple times.

Ruqyah Ta'awwuz: Instead of the usual A'udhu billahi minash-shaytanir-rajim, during Ruqyah, this Ruqyah Ta'awwuz should be recited. It must be recited before each new section of Tilawat.

At the beginning of Ruqyah, the Adhan should be called in every room of the house. Start by reciting Durood Sharif. Conduct a brief preliminary discussion on Ruqyah.

Sub	Arabic	Meaning
Rukyah Tauj	This should be recited before reading each different section/topic أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ	"I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Satan, from his whisperings, arrogance, and magic."
1. Surah Al-Fatihah – (1–7). Subject: Any illness. Repeat: 7 times.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ مَالِكِ يَوْمِ الدِّيْنِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ۝ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۝ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ۝	1.2) All praise is for Allah, the Lord of all creation. 1.3) Who is Most Merciful and Compassionate. 1.4) Who is the Master of the Day of Judgment. 1.5) We worship You alone and seek help only from You. 1.6) Guide us to the straight path, 1.7) The path of those upon whom You have bestowed Your favors—not the path of those who have earned Your wrath, nor of those who have gone astray.
	أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ	
2. Surah Al-Fatihah with the patient's supplication. Subject: Any illness. Repeat: 1 time.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ۝ أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ اَلرَّحْمٰنِ الرَّحِيْمِ ۝ أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ مَالِكِ يَوْمِ الدِّيْنِ ۝ أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ۝ أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ	"I, glorifying Allah, the Lord of the Mighty Throne, pray to Him for your healing."

3. Adhan. Subject: To repel Satan. Repeat: 1 time.

اَللّٰهُ أَكْبَرُ - اَللّٰهُ أَكْبَرُ - اَللّٰهُ أَكْبَرُ - اَللّٰهُ أَكْبَرُ

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ - أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ -

أَشْهَدُ أَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ -

حَيَّ عَلَى الصَّلَاةِ - حَيَّ عَلَى الصَّلَاةِ

حَيَّ عَلَى الْفَلَاحِ - حَيَّ عَلَى الْفَلَاحِ

اَللّٰهُ أَكْبَرُ - اَللّٰهُ أَكْبَرُ

لَآ إِلٰهَ إِلَّا اللّٰهُ

Allah is the Greatest.
I bear witness that there is no deity worthy of worship except Allah.
I bear witness that Muhammad (ﷺ) is the Messenger of Allah.
Come to prayer.
Come to salvation.
Allah is the Greatest.
There is no deity except Allah.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ ۙ

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○

أَسْأَلُ اللّٰهَ الْعَظِيْمَ رَبَّ الْعَرْشِ الْعَظِيْمِ أَنْ يَّشْفِيَكَ

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

4. Surah Al-Baqarah – (1–5). Repeat: 1 time.

الٓمّٓ (2:1)

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ - هُدًى لِّلْمُتَّقِيْنَ (2:2)

"At this point, the patient should be asked whether they observe Salah, Zakah, and Sawm properly."

اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ

وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ (2:3)

وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ أُنْزِلَ إِلَيْكَ وَمَآ أُنْزِلَ

مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ (2:4)

أُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَأُولٰٓئِكَ هُمُ

الْمُفْلِحُوْنَ (2:5)

2.1) Alif Lam Meem.
2.2) This is the Book about which there is no doubt, a guidance for the righteous,
2.3) Who believe in the unseen, establish prayer, and spend out of what We have provided them,
2.4) And who believe in what has been revealed to you and what was revealed before you, and of the Hereafter they are certain.
2.5) It is they who are upon guidance from their Lord, and it is they who will be successful.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

5. Surah Al-Baqarah – (72). Sub: Verse for expelling Satan. Repeat: 1–5 times.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ۗ وَاللّٰهُ مُخْرِجٌ

مَّا كُنْتُمْ تَكْتُمُوْنَ

"And remember when you killed someone and then began blaming one another. And Allah made clear what you were trying to conceal."

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

6. Surah Al-Baqarah – (102–103). Subject: Magic and Satan. Repeat: 1–10 times.

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ
وَمَا كَفَرَ سُلَيْمٰنُ
وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ
اَسِحْرٌ هٰذَا ؟ - إِنْ كَانَ السِّحْرُ اُخْرُجْ
إِنْ كَانَ الْعَيْنُ اِرْجِعْ - إِنْ كَانَ الْمَسُّ اُتْرُكْ
اُخْرُجْ مِنْهَا بِإِذْنِ اللّٰهِ - اُخْرُجْ مِنْهَا يَا عَدُوَّ اللّٰهِ
وَمَآ أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ
وَمَا يُعَلِّمٰنِ مِنْ أَحَدٍ حَتّٰى يَقُوْلَآ إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ
لَا إِلٰهَ إِلَّا اللّٰهُ
فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ
وَزَوْجِهٖ

"At this point, the patient should be explained that Allah is sending us the message that Satan plays tricks involving husbands and wives."

وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللّٰهِ
وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوْا
لَمَنِ اشْتَرٰهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ وَلَبِئْسَ
مَا شَرَوْا بِهٖٓ أَنْفُسَهُمْ لَوْ كَانُوْا يَعْلَمُوْنَ (2:102)
وَلَوْ أَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ
خَيْرٌ - لَوْ كَانُوْا يَعْلَمُوْنَ (2:103)

2:102
They followed what the devils used to recite during the reign of Solomon. Solomon did not disbelieve, but the devils disbelieved, teaching people magic and what was revealed to the two angels, Harut and Marut, in Babylon. But the two angels did not teach anyone without saying, "We are only a trial, so do not disbelieve." Yet people learned from them what caused separation between a man and his wife. However, they could not harm anyone through it except by Allah's permission. They learned that which harmed them and did not benefit them. And they certainly knew that whoever purchased it would have no share in the Hereafter. Indeed, the magic is harmful, and they sold their own souls for it if they only knew!

2:103
And if they had believed in Allah and feared Him, then surely Allah would have granted them a better reward than that, if they only knew!

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

7. Surah Al-Baqarah – (163–164). Repeat: 1 time.

وَإِلٰهُكُمْ إِلٰهٌ وَّاحِدٌ (2:163)
قُلْ هُوَ اللّٰهُ أَحَدٌ - اَللّٰهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُوْلَدْ
وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ
لَآ إِلٰهَ إِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ
إِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ
وَالنَّهَارِ وَالْفُلْكِ الَّتِيْ تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ
النَّاسَ وَمَآ أَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَأَحْيَا
بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ
وَتَصْرِيْفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ
وَالْأَرْضِ لَاٰيَاتٍ لِّقَوْمٍ يَّعْقِلُوْنَ (2:164)

2:163
And your deity is one; there is no deity except Him, the Most Merciful, the Most Compassionate.

2:164
Indeed, in the creation of the heavens and the earth, the alternation of night and day, the ships that sail through the sea with what benefits people, the rain which Allah sends down from the sky, thereby reviving the earth after its death and spreading through it all kinds of creatures, and in the changing of the winds and the clouds controlled between the sky and the earth, there are signs for a people of understanding.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

8. Surah Al-Baqarah – (255–257). Subject: Magic and Satan. Repeat: 1–10 times.

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ لَا تَأْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ

If you have trouble sleeping, recite Ayat al-Kursi, and this part must be repeated several times. Intend in your heart: "O Allah, You do not need sleep, but I need sleep. So, provide me with the rest I need."

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِيْ
يَشْفَعُ عِنْدَهٗٓ إِلَّا بِإِذْنِهٖ يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ إِلَّا بِمَا شَآءَ
وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ وَلَا يَئُوْدُهٗ
حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيْمُ (2:255)

২:২৫৫
There is no deity except Allah, the Ever-Living, the Sustainer of all existence. Neither drowsiness nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is before them and what is behind them, and they encompass not a thing of His knowledge except for what He wills. His Kursi (Throne) extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great.

لَآ إِكۡرَاهَ فِي الدِّيۡنِ ۖ قَد تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَيِّ
فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوتِ وَيُؤۡمِنۢ بِاللّٰهِ
لَا إِلٰهَ إِلَّا اللّٰهُ
فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى لَا انفِصَامَ لَهَا
وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ (2:256)
اَللّٰهُ وَلِيُّ الَّذِيۡنَ اٰمَنُوۡا يُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ إِلَى النُّوۡرِ

2:256
There is no compulsion in religion. Truly, guidance has become clear from error. So whoever rejects Taghut (false deities) and believes in Allah has grasped the most trustworthy handhold that will never break. And Allah is All-Hearing, All-Knowing.

2:257
Allah is the Protector of those who believe; He brings them out from darkness into light. And those who disbelieve, their protectors are Taghut (false deities), who bring them out from light into darkness. They are the inhabitants of Hell, and they will abide therein forever.

This part should be recited repeatedly while gently tapping the left side of the chest.

Ayatul Khurujأُخۡرُجۡ يَا عَدُوَّ اللّٰهِ - فَإِنۡ لَّمۡ تَخۡرُجۡ - لَاَقۡتُلَنَّكَ بِإِذۡنِ اللّٰهِ

(Point towards the patient's head, eyes, chest, and abdomen.)

وَالَّذِيۡنَ كَفَرُوۡا أَوۡلِيَآؤُهُمُ الطَّاغُوتُ يُخۡرِجُوۡنَهُمۡ
مِّنَ النُّوۡرِ إِلَى الظُّلُمَاتِ ۗ أُولٰٓئِكَ أَصۡحَابُ النَّارِ
هُمۡ فِيۡهَا خَالِدُوۡنَ (2:257)

أَعُوۡذُ بِاللّٰهِ السَّمِيۡعِ الۡعَلِيۡمِ مِنَ الشَّيۡطَانِ الرَّجِيۡمِ مِنۡ هَمۡزِهٖ وَنَفۡخِهٖ وَنَفۡثِهٖ

2:285
The Messenger believes in what has been revealed to him from his Lord, and so do the believers. Each one believes in Allah, His angels, His books, and His messengers, saying, "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the final return."

اٰمَنَ الرَّسُوۡلُ بِمَآ أُنۡزِلَ إِلَيۡهِ مِن رَّبِّهٖ وَالۡمُؤۡمِنُوۡنَ (2:285)
كُلٌّ اٰمَنَ بِاللّٰهِ

*Imaan e Mufassal
اٰمَنۡتُ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَالۡيَوۡمِ
الۡاٰخِرِ وَالۡقَدۡرِ خَيۡرِهٖ وَشَرِّهٖ مِنَ اللّٰهِ تَعَالٰى
وَالۡبَعۡثِ بَعۡدَ الۡمَوۡتِ

*Iamn e Mujmal
اٰمَنۡتُ بِاللّٰهِ كَمَا هُوَ بِأَسۡمَآئِهٖ وَصِفَاتِهٖ وَقَبِلۡتُ
جَمِيۡعَ أَحۡكَامِهٖ وَأَرۡكَانِهٖ

9. Surah Al-Baqarah – (285–286).
Subject: Magic and Satan. Repeat: 1–3 times.

2:286
Allah does not burden any soul beyond what it can bear. It will have [the consequence of] what it earns, and it will be responsible for what it does. Our Lord! Do not punish us if we forget or make a mistake. Our Lord! Do not place upon us a burden like that which You placed upon those before us. Our Lord! Do not impose upon us that which we have no ability to bear. Pardon us, forgive us, and have mercy upon us. You are our Protector, so help us against the disbelieving people.

وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا نُفَرِّقُ بَيۡنَ أَحَدٍ مِّن
رُّسُلِهٖ ۚ وَقَالُوۡا سَمِعۡنَا وَأَطَعۡنَا ۖ غُفۡرَانَكَ رَبَّنَا

غُفۡرَانَكَ رَبِّيۡ غُفۡرَانَكَ (If the patient is alone)
غُفۡرَانَكَ رَبَّنَا غُفۡرَانَكَ (If there is more than one patient)

وَإِلَيۡكَ الۡمَصِيۡرُ (2:285)
لَا يُكَلِّفُ اللّٰهُ نَفۡسًا إِلَّا وُسۡعَهَا ۚ لَهَا مَا كَسَبَتۡ وَ
عَلَيۡهَا مَا اكۡتَسَبَتۡ ۗ رَبَّنَا لَا تُؤَاخِذۡنَآ إِنۡ نَّسِيۡنَآ أَوۡ
أَخۡطَأۡنَا رَبَّنَا وَلَا تَحۡمِلۡ عَلَيۡنَآ إِصۡرًا كَمَا حَمَلۡتَهٗ عَلَى
الَّذِيۡنَ مِنۡ قَبۡلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلۡنَا مَا لَا طَاقَةَ لَنَا
بِهٖ ۚ وَاعۡفُ عَنَّا وَاغۡفِرۡ لَنَا وَارۡحَمۡنَا أَنۡتَ مَوۡلٰنَا
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الۡكٰفِرِيۡنَ (2:286)

Supplication for seeking Allah's help.
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الۡمُشۡرِكِيۡنَ
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الۡمُنٰفِقِيۡنَ
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الظّٰلِمِيۡنَ
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الشَّيَاطِيۡنِ
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ السَّاحِرِيۡنَ
فَانۡصُرۡنَا عَلَى الۡقَوۡمِ الۡحَاسِدِيۡنَ

"Supplication for seeking the help of the angels by Allah's command."
اَللّٰهُمَّ أَنۡصُرۡنَا بِنَصۡرِ الۡمَلَائِكَةِ الۡمُنۡزَلِيۡنَ
اَللّٰهُمَّ أَنۡصُرۡنَا بِنَصۡرِ الۡمَلَائِكَةِ الۡمُسَوَّمِيۡنَ
اَللّٰهُمَّ أَنۡصُرۡنَا بِنَصۡرِ الۡمَلَائِكَةِ الۡمُرۡدِفِيۡنَ

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

الٓمّٓ (3:1) اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ (3:2) نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنْزَلَ التَّوْرَاةَ وَالْإِنْجِيْلَ (3:3) مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَأَنْزَلَ الْفُرْقَانَ إِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيَاتِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌ (3:4)

(For anyone who disobeys the command of Allah, there is a severe punishment.)

وَاللّٰهُ عَزِيْزٌ ذُو انْتِقَامٍ

إِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَآءِ (3:5) هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَآءُ ۚ لَآ إِلٰهَ إِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ (3:6) هُوَ الَّذِيْٓ أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ اٰيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ زَيْغٌ فَيَتَّبِعُوْنَ مَا تَشَابَهَ مِنْهُ ابْتِغَآءَ الْفِتْنَةِ وَابْتِغَآءَ تَأْوِيْلِهٖ ۗ وَمَا يَعْلَمُ تَأْوِيْلَهٗٓ إِلَّا اللّٰهُ ۘ وَالرَّاسِخُوْنَ فِي الْعِلْمِ يَقُوْلُوْنَ اٰمَنَّا بِهٖ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۗ وَمَا يَذَّكَّرُ إِلَّآ أُولُوا الْأَلْبَابِ (3:7) رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ (3:8) رَبَّنَآ إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۚ إِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ (3:9) إِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَآ أَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْئًا ۭ وَأُولٰٓئِكَ هُمْ وَقُوْدُ النَّارِ (3:10)

3:1
Alif-Lam-Meem.
3:2
Allah—there is no deity except Him, the Ever-Living, the Sustainer of all existence.
3:3
He has sent down upon you the Book in truth, confirming what was revealed before it, and He revealed the Torah and the Gospel.
3:4
Previously, as guidance for the people. And He revealed the Criterion (Furqan). Indeed, those who disbelieve in the verses of Allah will have a severe punishment. And Allah is Almighty, the Avenger.
3:5
Nothing in the heavens or the earth is hidden from Allah.
3:6
It is He who forms you in the wombs as He wills. There is no deity except Him. He is the Exalted in Might, the Wise.
3:7
It is He who has sent down upon you the Book; within it are precise (Muhkam) verses—they are the foundation of the Book—and others are allegorical (Mutashabih). As for those with deviation in their hearts, they follow the allegorical verses seeking fitnah and misinterpretation. But none knows their true interpretation except Allah. And those firm in knowledge say, "We believe in it; all is from our Lord." And none will be reminded except those of understanding.
3:8
Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower.
3:9
Our Lord! You will surely gather the people for a Day about which there is no doubt. Indeed, Allah does not fail in His promise.
3:10
Indeed, those who disbelieve—neither their wealth nor their children will avail them against Allah at all. And they are fuel for the Fire.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

شَهِدَ اللّٰهُ

"(At this point, the Kalimah Shahadah should be recited.)"

أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

"(If affected by a polytheistic jinn possession, the person may be unable to recite the Kalimah.)"

أَنَّهٗ لَآ إِلٰهَ إِلَّا هُوَ وَالْمَلٰٓئِكَةُ وَأُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ لَآ إِلٰهَ إِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ (3:18)

إِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْإِسْلَامُ

اَللّٰهُمَّ لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ اٰمَنْتُ، وَإِلَيْكَ أَنَبْتُ

وَمَا اخْتَلَفَ الَّذِيْنَ أُوْتُوا الْكِتَابَ إِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۗ وَمَنْ يَّكْفُرْ بِاٰيَاتِ اللّٰهِ فَإِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ (3:19)

اَللّٰهُمَّ حَاسِبْنِيْ حِسَابًا يَّسِيْرًا

3:18
Allah bears witness that there is no deity except Him, and so do the angels and those of knowledge—maintaining justice. There is no deity except Him, the Exalted in Might, the Wise.
3:19
Indeed, the religion in the sight of Allah is Islam. And those who were given the Scripture did not differ except after knowledge had come to them, out of mutual envy. And whoever disbelieves in the signs of Allah—indeed, Allah is swift in account.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

12. Surah Aal-E-Imran – (26–27). Subject: Expelling Satan. Repeat: 1–4 times.

قُلِ اللّٰهُمَّ مَالِكَ الْمُلْكِ

يَا مَالِكَ الْمُلْكِ - يَا مَالِكَ يَوْمِ الدِّيْنِ

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ

يَا مَالِكَ الْمُلْكِ - يَا مَالِكَ يَوْمِ الدِّيْنِ

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ وَ تُعِزُّ مَنْ تَشَآءُ وَ تُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (3:26)

تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ

وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ

اُخْرُجْ يَا عَدُوَّ اللّٰهِ

Ayatul Khuruj

"(Gently tap on the left side of the chest. Water should be sprinkled.)"

وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۗ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ (3:27)

3:26
Say, "O Allah! You are the Owner of all sovereignty. You give sovereignty to whom You will and take sovereignty away from whom You will. You honor whom You will and humble whom You will. In Your hand is all good. Indeed, You are over all things competent."

3:27
You cause the night to enter the day, and You cause the day to enter the night. And You bring the living out of the dead, and You bring the dead out of the living. And You provide sustenance without measure to whom You will.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

13. Surah An-Nisa – (54). Subt: Evil eye. Repeat: 1–4 times.

أَمْ يَحْسُدُوْنَ النَّاسَ

"(Recite Surah Al-Falaq and Surah An-Nas repeatedly and drink the water.)"

عَلٰى مَآ اٰتٰهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۖ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا (4:54)

4:54
Or do they envy people for what Allah has given them of His bounty?
Indeed, I had bestowed the Scripture and wisdom upon the descendants of Abraham, and granted them a mighty kingdom.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

14. Surah Al-A'raf – (54–56). Subject: Healing. Repeat: 1 time.

إِنَّ رَبَّكُمُ اللّٰهُ

لَا إِلٰهَ إِلَّا اَللّٰهُ

اَلَّذِيْ خَلَقَ السَّمَاوَاتِ وَالْاَرْضَ فِيْ سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ يُغْشِي الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِأَمْرِهٖ

أَلَا لَهُ الْخَلْقُ وَالْاَمْرُ

تَبَارَكَ اللّٰهُ رَبُّ الْعَالَمِيْنَ (7:54)

بِسْمِ اللّٰهِ (3 times)

أَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ (7 times)

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً

اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ اِشْفِ أَنْتَ الشَّافِيْ لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَّا يُغَادِرُ سَقَماً

إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ (7:55) - وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا

إِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ (7:56)

اَللّٰهُمَّ اجْعَلْنَا مِنَ الْمُحْسِنِيْنَ

7:54
Indeed, your Lord is Allah, who created the heavens and the earth in six days and then established Himself above the Throne. He covers the night with the day, chasing it rapidly, and the sun, moon, and stars are subjected by His command. Know that creation and command belong only to Him. Indeed, the Lord of the worlds is Most Merciful.

7:55
Call upon your Lord with humility and in private. Indeed, He does not like transgressors.

7:56
Do not cause corruption on the earth after it has been set in order. Invoke Him with fear and hope. Indeed, the mercy of Allah is near to the doers of good.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

15. Surah Al-A'raf – (117–122). Subject: Magic. Repeat: 1–4 times.

وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ أَنْ أَلْقِ عَصَاكَ ۖ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (7:117) فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ (7:118)

"(Gently tap on the chest.)"

فَغُلِبُوا هُنَالِكَ وَانْقَلَبُوا صَاغِرِينَ (7:119)

وَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ (7:120)

قَالُوٓا آمَنَّا بِرَبِّ الْعَالَمِينَ (7:121)

لَا إِلَٰهَ إِلَّا اللّٰهُ

رَبِّ مُوسَىٰ وَهَارُونَ (7:122)

7:117
Then We revealed to Moses, "Throw down your staff." And suddenly it swallowed up what they had fabricated as magic.
7:118
Thus, the truth was made clear, and falsehood vanished.
7:119
So they were defeated there and became utterly humiliated.
7:120
And the magicians fell down in prostration.
7:121
They said, "We have believed in the Lord of the worlds."
7:122
The Lord of Moses and Aaron.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

16. Surah Al-Anfal – (12). Subject: Verse for striking/defeating Satan. Repeat: 1–4 times.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَآئِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ

فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ (8:12)

8:12
Remember when your Lord revealed to the angels: "I am with you, so strengthen the believers. I will cast terror into the hearts of those who disbelieve. Therefore, strike above their necks and strike all their fingertips."

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

17. Surah Al-Anfal – (50). Sub: Verse for striking Satan. Repeat: 1–4 times.

وَلَوْ تَرَىٰٓ إِذْ يَتَوَفَّى الَّذِينَ كَفَرُوا الْمَلَآئِكَةُ يَضْرِبُونَ وُجُوهَهُمْ وَأَدْبَارَهُمْ ۚ

أُخْرُجْ يَا عَدُوَّ اللّٰهِ

فَإِن لَّمْ تَخْرُجْ

لَأَضْرِبَنَّكَ بِإِذْنِ اللّٰهِ

وَذُوقُوا عَذَابَ الْحَرِيقِ (8:50)

8:50
If you could have seen the disbelievers at the time the angels took their souls—striking them on their faces and their backs—and the angels said, "Taste the punishment of the burning Fire!"

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

18. Surah At-Tawbah – (3). Subject: If affected by polytheist jinn, the person will suffer. Repeat: 1 time.

وَأَذَانٌ مِّنَ اللّٰهِ

"(At this point, the Adhan should be given.)"

وَرَسُولِهِۦٓ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ

أَنَّ اللّٰهَ بَرِيٓءٌ مِّنَ الْمُشْرِكِينَ ۙ وَرَسُولُهُۥ ۚ فَإِن تُبْتُمْ فَهُوَ خَيْرٌ لَّكُمْ ۖ وَإِن تَوَلَّيْتُمْ فَاعْلَمُوٓا أَنَّكُمْ غَيْرُ مُعْجِزِي اللّٰهِ ۗ وَبَشِّرِ الَّذِينَ كَفَرُوا بِعَذَابٍ أَلِيمٍ (9:3)

9:3
And [this is] a proclamation from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is free from obligation to the polytheists, and [so is] His Messenger. So if you repent, that is best for you; but if you turn away, then know that you will not cause failure to Allah. And give tidings to those who disbelieve of a painful punishment.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

19. Surah At-Tawbah – (14–15). Subject: Verse for striking Satan. Repeat: 1 time.

قَاتِلُوهُمْ يُعَذِّبْهُمُ اللّٰهُ بِأَيْدِيكُمْ

وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (9:14) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ۗ وَيَتُوبُ اللّٰهُ عَلَىٰ مَن يَشَآءُ ۗ وَاللّٰهُ عَلِيمٌ حَكِيمٌ (9:15)

9:14
Fight against them, and Allah will punish them at your hands and will disgrace them and give you victory over them and satisfy the breasts of a believing people.
9:15
And remove the fury in their hearts. And Allah turns in forgiveness to whom He wills. And Allah is Knowing and Wise.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

20. Surah Yunus – (57). Subject: Healing. Repeat: 1 time.

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ
وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ

(At this point, Surah Al-Fatihah should be recited.)

وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ (10:57)

10:57
O mankind, there has come to you a reminder from your Lord and a healing for what is in the hearts, guidance and mercy for the believers.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

21. Surah Yunus – (79–82). Subject: Magic. Repeat: 1–4 times.

وَقَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سَاحِرٍ عَلِيْمٍ (10:79)
فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ
اَنْتُمْ مُّلْقُوْنَ (10:80) - فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى (10:81)
مَا جِئْتُمْ بِهِ السِّحْرُ
آٰسِحْرٌ هٰذَا ؟ - اِنَّ كَانَ السِّحْرُ اُخْرُجْ
اِنَّ كَانَ الْعَيْنُ اِرْجِعْ - اِنَّ كَانَ الْمَسُّ اُتْرُكْ
اِنَّ اللّٰهَ سَيُبْطِلُهٗ

(At this point, the patient should be given the juice of Boroi leaves to drink.)

اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ
وَيُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَلَوْ كَرِهَ الْمُجْرِمُوْنَ (10:82)

10:79
Pharaoh said, "Bring to me all the skilled magicians."

10:80
Then, when the magicians came, Moses said to them, "Throw whatever you want to throw."

10:81
So when they threw, Moses said, "What you have brought is magic. Indeed, Allah will expose its falsehood. Indeed, Allah does not amend the work of corrupters."

10:82
And Allah establishes the truth by His words, even if the criminals dislike it.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

22. Surah Bani Isra'il – (82). Subject: Healing. Repeat: 1 time.

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ
مَا هُوَ شِفَآءٌ
وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا
خَسَارًا (17:82)

10:82
And We reveal the Qur'an as a healing and mercy for the believers, but it only increases the wrongdoers in loss.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

23. Surah Bani Isra'il – (110–111). Subject: Seeking Allah's help. Repeat: 1 time.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ (17:110)
اَللّٰهُمَّ زِدْنَا وَلَا تَنْقُصْنَا وَاَكْرِمْنَا وَلَا تُهِنَّا
وَاَعْطِنَا وَلَا تَحْرِمْنَا وَاٰثِرْنَا وَلَا تُؤْثِرْ عَلَيْنَا
وَاَرْضِنَا وَارْضَ عَنَّا
اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى
وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ
ذٰلِكَ سَبِيْلًا (17:110)
وَقُلِ الْحَمْدُ لِلّٰهِ

(At this point, Surah Al-Fatihah should be recited.)

اَلَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ

لَآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ
فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ الذُّلِّ وَكَبِّرْهُ
تَكْبِيْرًا (17:111)

"(At this point, the Adhan should be given.)"

11:110
Say, "Call upon Allah or call upon the Most Merciful. Whichever name you call upon, to Him belong the most beautiful names. Do not raise your voice too high in prayer, nor be too soft, but seek a middle way in recitation."

11:111
And say, "All praise is due to Allah, who has not taken a son, who has no partner in His dominion, and who does not need a protector from disgrace." So proclaim His greatness fully.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

24. Surah Taha – (65–70). Subject: Magic. Repeat: 1–3 times.

قَالُوْا يَا مُوْسٰى إِمَّآ أَنْ تُلْقِيَ وَإِمَّآ أَنْ نَّكُوْنَ أَوَّلَ مَنْ أَلْقٰى (20:65) قَالَ بَلْ أَلْقُوْا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ - يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعٰى (20:66) - فَأَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى (20:67) - قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلٰى (20:68) - وَأَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا إِنَّمَا صَنَعُوْا كَيْدُ سَاحِرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتٰى (20:69) فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ هَارُوْنَ وَمُوْسٰى (20:70)

لَآ إِلٰهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ

20:65
They said, "O Moses, either you throw first, or we will be the first to throw."
20:66
Moses said, "Rather, you throw first." Then their ropes and staffs appeared to Moses by their magic as if they were moving rapidly.
20:67
So Moses felt a little fear in his heart.

20:68
[Allah] said, "Do not fear. Indeed, you will be victorious."
20:69
"And cast what is in your right hand; it will swallow up what they have fabricated. What they have done is only magic, and magic will never succeed against you wherever it may be."
20:70
Then the magicians prostrated themselves. They said, "We have believed in the Lord of Aaron and Moses."

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

25. Surah Al-Mu'minun – (97–98). Subject: Expelling Satan. Repeat: 1–3 times.

رَبِّ أَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ (20:71)
وَأَعُوْذُ بِكَ رَبِّ أَنْ يَّحْضُرُوْنِ (20:72)

23:97
And say, "My Lord, I seek refuge in You from the evil suggestions of Satan."

23:98
And I seek refuge in You, my Lord, from their presence.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

26. Surah Al-Mu'minun – (115–118). Subject: Reminding about Satan. Repeat: 1 time.

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَّأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُوْنَ (23:115)
فَتَعَالَى اللّٰهُ "(Allah is calling you.)"
الْمَلِكُ الْحَقُّ ۖ لَآ إِلٰهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيْمِ (23:116)
وَمَنْ يَّدْعُ مَعَ اللّٰهِ إِلٰهًا اٰخَرَ

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

لَا بُرْهَانَ لَهٗ بِهٖ فَإِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ۚ إِنَّهٗ لَا يُفْلِحُ الْكَافِرُوْنَ (23:117)
وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ (23:118)

23:115
"Did you think that We had created you in vain and that you would not be returned to Us?"
23:116
So exalted is Allah, the true Sovereign; there is no deity except Him, the Lord of the Noble Throne.
23:117
And whoever invokes besides Allah another deity for which he has no proof—then his account is only with his Lord. Indeed, the disbelievers will not succeed.
23:118
And say, "My Lord, forgive and have mercy, and You are the best of the merciful."

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

27. Surah Ash-Shu'ara – (80). Subject: Healing. Repeat: 1 time

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ (28:80)

26:80
"And when I am ill, it is He who cures me."

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

28. Surah As-Saffat – (1–10). Subject: Satan. Repeat: 1–3 times.

وَالصَّآفَّاتِ صَفًّا (37:1) فَالزَّاجِرَاتِ زَجْرًا (37:2)
فَالتَّالِيَاتِ ذِكْرًا (37:3)
إِنَّ إِلٰهَكُمْ لَوَاحِدٌ (37:4)

"(At this point, Surah Al-Ikhlas should be recited.)"

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ (37:5) إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةٍ الْكَوَاكِبِ (37:6)
وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ (37:7)

"(At this point, gently tap on the back. And the water being recited over should be splashed into the mouth with some force.)"

وَحَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيمٍ
فَاللّٰهُ خَيْرٌ حٰفِظًا وَّهُوَ اَرْحَمُ الرّٰحِمِيْنَ

لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلَىٰ وَيُقْذَفُونَ مِن كُلِّ جَانِبٍ (37:8) دُحُورًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ (37:9) إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ (37:10)

37:1
By those [angels] lined up in rows,
37:2
And those who drive [the clouds] gently,
37:3
And those who recite the message,
37:4
Indeed, your God is One,
37:5
The Lord of the heavens and the earth and whatever is between them and the Lord of the sunrises.
37:6
Indeed, We have adorned the nearest heaven with stars,
37:7
And have protected it against every rebellious devil.
37:8
They cannot listen to the higher assembly, for they are pelted from every side,
37:9
Repelled, and for them is a constant punishment,
37:10
Except one who snatches something by theft, then he is pursued by a flaming projectile.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

29. Surah Fussilat – (44). Subject: Healing. Repeat: 1 time.

وَلَوْ جَعَلْنَاهُ قُرْاٰنًا أَعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِّلَتْ اٰيَاتُهٗ ءَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ اٰمَنُوا هُدًى وَّشِفَاءٌ
وَالَّذِينَ لَا يُؤْمِنُونَ فِيٓ اٰذَانِهِمْ وَقْرٌ وَّهُوَ عَلَيْهِمْ عَمًى أُولٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ (41:44)

"(Here, Allah is indicating: O servant, do you need healing?)"

41:44
And if We had made it a Qur'an in a foreign language, they would have surely said, "Why are its verses not explained in detail?" [It is] a foreign language, while the Messenger is an Arab. Say, "It is, for the believers, a guidance and a healing." And those who do not believe have deafness in their ears, and it is blindness for them. They will be called from a distant place.

أَعُوذُ بِاللّٰهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

30. Surah Al-Ahqaf – (29–32). Subject: Satan. Repeat: 1–3 times.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ
يَسْتَمِعُونَ الْقُرْاٰنَ

"It should be recited repeatedly close to the ear."

إِنَّ هٰذَا الْقُرْاٰنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا (17-9)

إِنَّهٗ لَقُرْاٰنٌ كَرِيمٌ (56-77) فِي كِتَابٍ مَّكْنُونٍ (56-78)
لَّا يَمَسُّهٗٓ إِلَّا الْمُطَهَّرُونَ (56-79)

فَلَمَّا حَضَرُوهُ قَالُوٓا اَنْصِتُوا فَلَمَّا قُضِيَ وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ (46-29)
قَالُوا يَا قَوْمَنَآ
إِنَّا سَمِعْنَا كِتَابًا

"It should be recited repeatedly close to the ear."

أُنزِلَ مِن بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ
يَهْدِيٓ إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ (46-30)
اَللّٰهُمَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

يَا قَوْمَنَآ أَجِيبُوا دَاعِيَ اللَّهِ وَاٰمِنُوا بِهِ يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ (46-31)
وَمَن لَّا يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ وَلَيْسَ لَهٗ مِن دُونِهٖٓ أَوْلِيَآءُ أُولٰٓئِكَ فِي ضَلٰلٍ مُّبِينٍ (46-32)

46:29
And remember when We returned a group of jinn to listen to the Qur'an. When they came to it, they said, "Be silent." And when the recitation was concluded, they went back to their people as warners.

46:30
They said, "O our people, we have heard a Book sent after Moses, confirming what came before it and guiding to the truth and a straight path."

46:31
"O our people, respond to Allah's caller and believe in Him; He will forgive you your sins and protect you from a painful punishment."

46:32
And whoever does not respond to Allah's caller, He is not in need of them, and they have no protector besides Him. They are in clear error.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

33. Surah Al-Hashr – (21–24). Subject: Removing arrogance. Repeat: 1 time.

لَوْ أَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ

"It should be recited repeatedly while placing his fingernail on the head."

لَّرَأَيْتَهٗ خَاشِعًا

مُّتَصَدِّعًا

مِّنْ خَشْيَةِ اللّٰهِ

اِتَّقُوا اللّٰهَ اُخْرُجْ مِنْهَا يَا عَدُوَّ اللّٰهِ

وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ

يَتَفَكَّرُوْنَ (59:21)

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۖ عَالِمُ الْغَيْبِ

وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ (59:22)

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ الْمَلِكُ الْقُدُّوْسُ

السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ

الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ

"The patient should be told that Allah is conveying: We must not be arrogant."

سُبْحَانَ اللّٰهِ عَمَّا يُشْرِكُوْنَ (59:23)

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۖ لَهُ الْاَسْمَآءُ

الْحُسْنٰى ۚ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ

وَهُوَ الْعَزِيْزُ الْحَكِيْمُ (59:24)

59:21
If We had sent down this Qur'an upon a mountain, you would surely have seen it humbled and split apart out of fear of Allah. And these examples We present to mankind that perhaps they may reflect.

59:22
He is Allah, there is no deity except Him, Knower of the unseen and the witnessed. He is the Most Merciful, the Most Compassionate.

59:23
He is Allah, there is no deity except Him, the Sovereign, the Pure, the Perfection, the Bestower of Security, the Overseer, the Almighty, the Compeller, the Supreme. Exalted is Allah above whatever they associate with Him.

59:24
He is Allah, the Creator, the Inventor, the Fashioner; to Him belong the best names. Whatever is in the heavens and the earth exalts Him. And He is the Exalted in Might, the Wise.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

31. Surah Ar-Rahman – (33–36). Subject: Satan. Repeat: 1–3 times.

يَا مَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ

تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا

لَا تَنْفُذُوْنَ اِلَّا بِسُلْطَانٍ (55-33)

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (55-34)

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ

وَنُحَاسٌ فَلَا تَنْتَصِرٰنِ (55-35)

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (55-36)

55:33
O jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. But you will not pass except by authority.

55:34
So which of your Lord's favors will you both deny?

55:35
There will be sent upon you a flame of fire and a smoke, and you will not defend yourselves.

55:36
So which of your Lord's favors will you both deny?

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

32. Surah Al-Hadid – (1–5). Subject: When Satan is hidden. Repeat: 1 time.

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۖ وَهُوَ الْعَزِيْزُ

الْحَكِيْمُ (57-01) - لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيِيْ

وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ (57-02) - هُوَ الْاَوَّلُ

وَالْاٰخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ (57-03) -

هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ

ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ فِي الْاَرْضِ

وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَآءِ وَمَا

يَعْرُجُ فِيْهَا ۚ وَهُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ ۚ وَاللّٰهُ بِمَا

تَعْمَلُوْنَ بَصِيْرٌ (57-04) - لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ

وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ (57-05)

57:1
Whatever is in the heavens and the earth glorifies Allah; and He is the Exalted in Might, the Wise.

57:2
To Him belongs the dominion of the heavens and the earth. He gives life and causes death, and He is over all things competent.

57:3
He is the First and the Last, the Ascendant and the Intimate; and He is, of all things, Knowing.

57:4
He created the heavens and the earth in six days, then He established Himself above the Throne. He knows what enters the earth and what emerges from it, and what descends from the heaven and what ascends therein. And He is with you wherever you are. And Allah, of what you do, is Seeing.

57:5
To Him belongs the dominion of the heavens and the earth, and to Allah all matters will be returned.

أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ

34. Surah Al-Jinn (1–10). Subject: Shaytan. Repeat: 1–3 times.

قُلْ أُوْحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا
إِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا (72:1)
يَهْدِيْٓ إِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ

"At this point, the Kalimah should be recited together with the patient."

وَلَنْ نُّشْرِكَ بِرَبِّنَآ أَحَدًا (72:2)
وَأَنَّهٗ تَعَالٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا (72:3)
وَأَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا (72:4)
وَأَنَّا ظَنَنَّآ أَنْ لَّنْ تَقُوْلَ الْإِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا - (72:5) وَأَنَّهٗ كَانَ رِجَالٌ مِّنَ الْإِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا - (72:6) وَأَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ أَنْ لَّنْ يَّبْعَثَ اللّٰهُ أَحَدًا - (72:7) وَأَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا - (72:8) وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ
فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا (72:9)
وَأَنَّا لَا نَدْرِيْٓ أَشَرٌّ أُرِيْدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا (72:10)

72:1
Say, "It has been revealed to me that a group of jinn listened attentively. Then they said, 'We have certainly heard a marvelous Qur'an.
72:2
It guides to the truth, so we have believed in it. And we will never associate anyone with our Lord.
72:3
And indeed, our Lord is exalted; He did not take a wife, nor a son.
72:4
And there were among us some foolish ones who used to speak lies about Allah.
72:5
But we thought that neither humans nor jinn would ever speak falsehood about Allah.
72:6
And indeed, some humans used to take refuge with some jinn, increasing their arrogance.
72:7
And indeed, they assumed, as you assumed, that Allah would never resurrect anyone.
72:8
And indeed, we had tried to reach the heavens, but we found it filled with stern guards and flaming meteors.
72:9
And we used to sit in various parts of the heaven to listen, but whoever listens now will find a flaming meteor waiting for him.
72:10
And indeed, we do not know whether evil was intended for those on earth or whether their Lord intended them for good."

35. The Three Qul

Surah Al-Kafirun – 1 time
Surah Al-Ikhlas – 3 times
Surah Al-Falaq – 3 times
Surah An-Nas – 3 times

"After completing Ruqyah Amma, everyone present should blow over or pass their hands over their entire body three times."

"To expel Shaytan, the following verses should be recited frequently:"

اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ إِلَى النُّوْرِ ۭ وَالَّذِيْنَ كَفَرُوْٓا أَوْلِيٰٓؤُهُمُ الطَّاغُوْتُ يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ إِلَى الظُّلُمٰتِ أُولٰٓئِكَ أَصْحٰبُ النَّارِ ۭ هُمْ فِيْهَا خٰلِدُوْنَ

وَإِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ۭ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ

تُوْلِجُ اللَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي اللَّيْلِ
وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ - وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ۭ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ

"If Shaytan manifests during Ruqyah, the following verses and phrases should be recited abundantly."

اَلْمَلَآئِكَةُ يَضْرِبُوْنَ , قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِأَيْدِيْكُمْ
فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ , وَاضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ
أُخْرُجْ يَا عَدُوَّ اللّٰهِ , أُخْرُجْ مِنْهَا يَا عَدُوَّ اللّٰهِ , أُخْرُجْ يَا مُشْرِكُ
فَإِلَّمْ تَخْرُجْ , لَاَضْرِبَنَّكَ بِإِذْنِ اللّٰهِ , لَاَقْتُلَنَّ بِإِذْنِ اللّٰهِ
فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِيْنَ

"After completing Ruqyah Amma, the water that was blown upon during recitation should be mixed with other water for the patient to bathe with, and similarly mixed with other water for drinking."

Rukyah Tawbah

Whoever becomes a beloved servant of Allah will have no illness. And the means to become a beloved servant of Allah is sincere repentance (Tawbah). The patient should be made to repent repeatedly, so that he remembers his sins and repents sincerely.
After the Ruqyah Tawbah, the patient will pray two rak'ahs of Nafl Tawbah in a quiet moment. During the ruku' and sujood of this prayer, he will recite the supplication "Allahumma inni tubtu..." as many times as needed until his heart testifies: "Allah has forgiven me."
The verses of Ruqyah Tawbah should be recited with an emotional voice, filled with compassion and sincerity—not in a tone of threat, like in Amma, Tawbah, Qital, or Harak.

In the case of Ruqyah Tawbah, after each verse, the patient will recite this supplication.
By "supplication," this specific du'a is meant.

اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ

"Indeed, I have turned to You in repentance, and indeed I am among the Muslims." — Surah Al-Ahqaf (46:15)

"The Surahs and the specific Ayats that need to be recited."

1. Surah Al-Baqarah – (160)
2. Surah Al-Baqarah – (222, specific part)
3. Surah An-Nisa – (17–18)
4. Surah An-Nisa – (27)
5. Surah An-Nisa – (64)
6. Surah An-Nisa – (146)
7. Surah Al-Ma'idah – (39)
8. Surah Al-Ma'idah – (74)
9. Surah Al-An'am – (54)
10. Surah Al-A'raf – (153)
11. Surah At-Tawbah – (27)
12. Surah At-Tawbah – (102–104)
13. Surah At-Tawbah – (112)
14. Surah At-Tawbah – (117–118)
15. Surah Hud – (3)
16. Surah Hud – (52)
17. Surah An-Nahl – (119)
18. Surah Maryam – (60)
19. Surah An-Nur – (31)
20. Surah Al-Furqan – (70)
21. Surah Al-Furqan – (71)
22. Surah Al-Qasas – (67)
23. Surah Ghafir – (3)
24. Surah Ghafir – (7)
25. Surah Ash-Shura – (25)
26. Surah At-Tahrim – (8)
27. Surah An-Nasr – (3)

Sub	Arabic	Meaning
Rukyah Tauz	Just like in Ruqyah Amma, before reciting each different topic, this must be recited. أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ	"I seek refuge with Allah, the All-Hearing, All-Knowing, from the accursed Shaytan, his whispers, arrogance, and magic/sorcery."

1. Surah Al-Baqarah 160	إِلَّا الَّذِيْنَ تَابُوْا وَأَصْلَحُوْا وَبَيَّنُوْا فَأُولٰٓئِكَ أَتُوْبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيْمُ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	2:160) Except those who repent, reform, and make it clear. Therefore, I will accept their repentance. And I am the Accepting of Repentance, the Most Merciful.
2. Surah Al-Baqarah 222	إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَيُحِبُّ الْمُتَطَهِّرِيْنَ	2.222) Indeed, Allah loves those who turn to Him in repentance and loves those who purify themselves from impurity.
3. Surah An-Nisa 17–18	إِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ (ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ) اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ فَأُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا * وَلَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّئَاتِ حَتّٰٓى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ (إِنِّيْ تُبْتُ الْآنَ) وَلَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ أُولٰٓئِكَ أَعْتَدْنَا * لَهُمْ عَذَابًا أَلِيْمًا	4:17) Indeed, repentance is accepted by Allah for those who do evil in ignorance, then quickly repent. Then Allah will accept their repentance, and Allah is All-Knowing, Wise. 4:18) And there is no repentance for those who continue to do wrong until, when death comes to one of them, he says, "Now I repent." Nor for those who die in a state of disbelief; I have prepared for them a painful punishment.
4. Surah An-Nisa - 27	وَاللّٰهُ يُرِيْدُ أَنْ يَّتُوْبَ عَلَيْكُمْ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوَاتِ أَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا	4:27) And Allah wants to accept your repentance, but those who follow their desires want you to go far astray.

5. Surah An-Nisa Ayah 64	وَمَآ أَرْسَلْنَا مِنْ رَّسُوْلٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللّٰهِ وَلَوْ أَنَّهُمْ إِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ فَاسْتَغْفَرُوا اللّٰهَ أَسْتَغْفِرُ اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ اَللّٰهُمَّ أَنْتَ رَبِّيْ لَآ إِلٰهَ إِلَّآ أَنْتَ خَلَقْتَنِيْ وَأَنَا عَبْدُكَ وَأَنَا عَلٰى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوْذُبِكَ مِنْ شَرِّمَا صَنَعْتُ، أَبُوْءُ لَكَ بِنِعْمَتِكَ عَلَيَّ وَأَبُوْءُ بِذَنْبِيْ فَاغْفِرْلِيْ، فَإِنَّهُ لَايَغْفِرُ الذُّنُوْبَ إِلَّآ أَنْتَ لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا	4:64) And We did not send any messenger except that it was to be obeyed by Allah's permission. And if they, when they had done wrong to themselves, came to you and sought forgiveness from Allah, and the Messenger also sought forgiveness for them, then they would surely have found Allah Accepting of Repentance, Most Merciful.
6. Surah An-Nisa Ayah 146	إِلَّا الَّذِيْنَ تَابُوْا وَأَصْلَحُوْا وَاعْتَصَمُوْا بِاللّٰهِ وَأَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ فَأُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا	4:146) But those who repent, correct themselves, hold firmly to Allah, and purify their religion for Allah's sake—they will be with the believers. And soon Allah will grant the believers a great reward.
7. Surah Al-Ma'idah Ayah 39	فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهٖ وَأَصْلَحَ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ فَإِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ إِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ	5:39) But those who repent after committing wrongdoing and reform themselves—indeed, Allah will forgive them. Surely, Allah is Forgiving, Most Merciful.

8. Surah Al-Ma'idah, Ayah 74	أَفَلَا يَتُوْبُوْنَ إِلَى اللّٰهِ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ وَيَسْتَغْفِرُوْنَهُ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ	5:74) So will they not turn to Allah in repentance and seek His forgiveness? And Allah is Forgiving, Most Merciful.
	(Prayer) **Go into Sujood (prostration) during two Rak'ah Nafl prayer** اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ **Recite the du'ā as many times as possible.**	
9. Surah Al-An'am, Ayah 54	وَإِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ أَنَّهٗ مَنْ عَمِلَ مِنْكُمْ سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهٖ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ وَأَصْلَحَ فَأَنَّهٗ غَفُوْرٌ رَّحِيْمٌ	6:54) And those who believe in My verses—when they come to you, say, "Peace be upon you." Your Lord has prescribed mercy upon Himself. Indeed, whoever among you does wrong out of ignorance, then repents and corrects themselves, He is Forgiving, Merciful.
10. Surah Al-A'raf, Ayah 153	وَالَّذِيْنَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوْا مِنْ بَعْدِهَا اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ وَاٰمَنُوْا لَا إِلٰهَ إِلَّا اللّٰهُ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	7:153) And those who did evil deeds, then repented and believed, indeed your Lord thereafter is Forgiving, Most Merciful.

11. Surah At-Tawbah, Ayah 27	ثُمَّ يَتُوبُ اللّٰهُ مِنۢ بَعۡدِ ذٰلِكَ عَلَىٰ مَنۡ يَّشَآءُ وَاللّٰهُ غَفُوۡرٌ رَّحِيۡمٌ اَللّٰهُمَّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِيْنَ	9:27) Then Allah will accept the repentance of whom He wills. And Allah is Most Forgiving, Most
12. Surah At-Tawbah, Ayah 102-104	وَاٰخَرُوۡنَ اعۡتَرَفُوۡا بِذُنُوۡبِهِمۡ خَلَطُوۡا عَمَلًا صَالِحًا وَّاٰخَرَ سَيِّئًا عَسَى اللّٰهُ اَنۡ يَّتُوۡبَ عَلَيۡهِمۡ اِنَّ اللّٰهَ غَفُوۡرٌ رَّحِيۡمٌ اَللّٰهُمَّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِيْنَ خُذۡ مِنۡ اَمۡوَالِهِمۡ صَدَقَةً * (Making a donation for the needy) تُطَهِّرُهُمۡ وَتُزَكِّيۡهِمۡ بِهَا وَصَلِّ عَلَيۡهِمۡ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمۡ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ * اَلَمۡ يَعۡلَمُوۡۤا اَنَّ اللّٰهَ هُوَ يَقۡبَلُ التَّوۡبَةَ عَنۡ عِبَادِهٖ (Trying to become a good servant of Allah) وَيَاۡخُذُ الصَّدَقَاتِ وَاَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيۡمُ	9:102) And others among them have acknowledged their sins, mixing good deeds with evil. Perhaps Allah will accept their repentance. Indeed, Allah is Most Forgiving, Most Merciful. 9:103) Take sadaqah from their wealth, by which you purify and cleanse them, and pray for them. Indeed, your prayer is a source of tranquillity for them. And Allah is All-Hearing, All-Knowing. 9:104) Do they not know that Allah surely accepts the repentance of His servants and receives charity? And indeed, Allah is the Accepting of Repentance, Most Merciful.
13. Surah At-Tawbah, Ayah 112	اَلتَّآئِبُوۡنَ الۡعَابِدُوۡنَ الۡحَامِدُوۡنَ السَّآئِحُوۡنَ الرّٰكِعُوۡنَ السَّاجِدُوۡنَ الۡاٰمِرُوۡنَ بِالۡمَعۡرُوۡفِ وَالنَّاهُوۡنَ عَنِ الۡمُنۡكَرِ وَالۡحَافِظُوۡنَ لِحُدُوۡدِ اللّٰهِ وَبَشِّرِ الۡمُؤۡمِنِيۡنَ "When two people reach Paradise" لَا إِلٰهَ إِلَّا اللّٰهُ	9: 112) They are those who repent, worship, praise Allah, fast, bow in prayer, prostrate, enjoin good, forbid evil, and observe the limits set by Allah. So give glad tidings to the believers.

14. Surah At-Tawba, Ayah 117, 118	لَقَدۡ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَالۡمُهَاجِرِيۡنَ وَالۡاَنۡصَارِ الَّذِيۡنَ اتَّبَعُوۡهُ فِيۡ سَاعَةِ الۡعُسۡرَةِ مِنۡ بَعۡدِ مَا كَادَ يَزِيۡغُ قُلُوۡبُ فَرِيۡقٍ مِّنۡهُمۡ (ثُمَّ تَابَ عَلَيۡهِمۡ) اَللّٰهُمَّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِيْنَ اِنَّهٗ بِهِمۡ رَءُوۡفٌ رَّحِيۡمٌ * وَعَلَى الثَّلٰثَةِ الَّذِيۡنَ خُلِّفُوۡا حَتّٰۤى اِذَا ضَاقَتۡ عَلَيۡهِمُ الۡاَرۡضُ بِمَا رَحُبَتۡ وَضَاقَتۡ عَلَيۡهِمۡ اَنۡفُسُهُمۡ وَظَنُّوۡۤا اَنۡ لَّا مَلۡجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيۡهِ ثُمَّ تَابَ عَلَيۡهِمۡ لِيَتُوۡبُوۡا اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيۡمُ	9:117 Indeed, Allah accepted the repentance of the Prophet, the Muhajirun, and the Ansar, who followed him in the critical moments. After the hearts of a group among them almost went astray. Then Allah accepted their repentance. Surely, He is Most Compassionate, Most Merciful. 9:118 And [He accepted the repentance of] the three whose case had been deferred. Even though the earth was spacious, it became constricted for them, and their souls became tight within them; they realized that there is no refuge from Allah's punishment except in Him. Then He accepted their repentance so that they may remain steadfast in repentance. Surely, Allah is the One Who accepts repentance, Most Merciful.
15. Surah Hud, Ayah 3	وَّاَنِ اسۡتَغۡفِرُوۡا رَبَّكُمۡ أَسْتَغْفِرُ اللّٰهَ ثُمَّ تُوۡبُوۡۤا اَللّٰهُمَّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِيْنَ اِلَيۡهِ يُمَتِّعۡكُمۡ مَّتَاعًا حَسَنًا اِلٰۤى اَجَلٍ مُّسَمًّى وَّيُؤۡتِ كُلَّ ذِىۡ فَضۡلٍ فَضۡلَهٗ وَاِنۡ تَوَلَّوۡا فَاِنِّيۡۤ اَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ كَبِيۡرٍ	11:3 And ask forgiveness of your Lord, then turn to Him in repentance, (so) He may grant you good provision for a specified term and give each obedient one according to his obedience. But if they turn away, then indeed I fear for you the punishment of a Great Day.
16. Surah Hud, Ayah 52	وَيٰقَوۡمِ اسۡتَغۡفِرُوۡا رَبَّكُمۡ ثُمَّ تُوۡبُوۡۤا اِلَيۡهِ يُرۡسِلِ السَّمَآءَ عَلَيۡكُمۡ مِّدۡرَارًا وَّيَزِدۡكُمۡ قُوَّةً اِلٰى قُوَّتِكُمۡ وَلَا تَتَوَلَّوۡا مُجۡرِمِيۡنَ اَللّٰهُمَّ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِيْنَ	11:52 "O my people, ask forgiveness of your Lord, then turn to Him in repentance; He will send upon you abundant rain and increase you in strength according to your strength. And do not turn away as wrongdoers."

17. Surah An-Nahl, Ayah 119	ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوٓءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِنۢ بَعْدِ ذٰلِكَ وَأَصْلَحُوٓا اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ	16:119 Then indeed, your Lord is for those who do evil in ignorance, then repent and purify themselves. Surely, your Lord afterward is Most Forgiving, Most Merciful.
18. Surah Maryam, Ayah 60	إِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَأُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ وَلَا يُظْلَمُوْنَ شَيْئًا اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	19:60 But those who repent, believe, and do righteous deeds—those will enter Paradise, and no injustice will be done to them.
19. Surah An-Nur, Ayah 31	وَتُوبُوٓا إِلَى اللّٰهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ لَعَلَّكُمْ تُفْلِحُوْنَ	24:31 O believers, all of you, turn to Allah in repentance so that you may succeed.
20. Surah Al-Furqan, Ayah 70	إِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّئَاتِهِمْ حَسَنَاتٍ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ وَكَانَ اللّٰهُ غَفُورًا رَّحِيمًا	25:70 But whoever repents, believes, and does righteous deeds—then Allah will replace their evil deeds with good. Indeed, Allah is Most Forgiving, Most Merciful.
21. Surah Al-Furqan, Ayah 71	وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهٗ يَتُوبُ إِلَى اللّٰهِ مَتَابًا اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	25:71 And whoever repents and does righteous deeds—then indeed, he fully turns back to Allah.

22. Surah Al-Qasas, Ayah 67	فَأَمَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَعَسٰى أَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	28:67 But as for the one who repented, believed, and did righteous deeds, it is hoped that he will be among the successful.
23. Surah Al-Mu'min, Ayah 3	غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ (اَللّٰهُمَّ أَجِرْنَا مِنَ النَّارِ) اَللّٰهُمَّ إِنَّا نَسْئَلُكَ الْجَنَّةَ وَنَسْتَجِيْرُكَ مِنَ النَّارِ ذِى الطَّوْلِ لَآ إِلٰهَ إِلَّا هُوَ إِلَيْهِ الْمَصِيرُ	40:3 He is the Forgiver of sin, Acceptor of repentance, Severe in punishment, Bestower of mercy. There is no deity except Him. To Him is the return.
24. Surah Al-Mu'min, Ayah 7	اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَمَنْ حَوْلَهٗ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيُؤْمِنُوْنَ بِهٖ وَيَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّعِلْمًا فَاغْفِرْ لِلَّذِيْنَ تَابُوْا وَاتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ عَذَابَ الْجَحِيْمِ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	40:7 Those who bear the Throne and those around it exalt their Lord with praise and believe in Him. And they ask forgiveness for the believers, saying, "O our Lord, You encompass all things in mercy and knowledge. So forgive those who repent and follow Your way, and save them from the punishment of Hell."
25. Surah Ash-Shura, Ayah 25	وَهُوَ الَّذِىْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْ عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ	42:25 And He it is Who accepts the repentance of His servants and forgives their sins. And He knows whatever you do.

26. Surah At-Tahrim, Ayah 8

يَا أَيُّهَا الَّذِينَ اٰمَنُوا تُوبُوٓا إِلَى اللّٰهِ تَوْبَةً نَّصُوحًا
عَسٰى رَبُّكُمْ أَنْ يُّكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ
وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِى مِنْ تَحْتِهَا الْاَنْهَارُ
يَوْمَ لَا يُخْزِى اللّٰهُ النَّبِيَّ وَالَّذِينَ اٰمَنُوا مَعَهُ
نُوْرُهُمْ يَسْعٰى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ
رَبَّنَآ أَتْمِمْ لَنَا نُوْرَنَا
اَللّٰهُمَّ اجْعَلْ فِيْ قَلْبِيْ نُوْرًا وَفِيْ لِسَانِيْ نُوْرًا
وَاجْعَلْ فِيْ سَمْعِيْ نُوْرًا وَاجْعَلْ فِيْ بَصَرِيْ نُوْرًا
وَاجْعَلْ مِنْ خَلْفِيْ نُوْرًا وَمِنْ أَمَامِيْ نُوْرًا وَاجْعَلْ
مِنْ فَوْقِيْ نُوْرًا وَمِنْ تَحْتِيْ نُوْرًا . اَللّٰهُمَّ أَعْطِنِيْ
نُوْرًا
وَاغْفِرْ لَنَا إِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

66:8 O believers, repent to Allah with sincere repentance; it is hoped that your Lord will remove your sins and admit you into gardens beneath which rivers flow. Allah will not disgrace the Prophet and those who believed with him that day. Their light will run ahead of them and to their right, and they will say, "O our Lord, complete for us our light and forgive us. Indeed, You are over all things competent."

27. Surah An-Nasr, Ayah 3

فَسَبِّحْ بِحَمْدِ رَبِّكَ

(Constantly remembering and glorifying Allah through zikir and tasbeeh)

وَاسْتَغْفِرْهُ
أَسْتَغْفِرُ اللّٰهَ
إِنَّهٗ كَانَ تَوَّابًا
اَللّٰهُمَّ إِنِّيْ تُبْتُ إِلَيْكَ وَإِنِّيْ مِنَ الْمُسْلِمِيْنَ

110:3 Then glorify the praises of your Lord and seek His forgiveness. Indeed, He is the Acceptor of repentance.

Short Ruqyah Qital

Ayat al-Kital: Verses related to "killing, war, death, and destruction."

After Ruqyah Amma and repentance are completed, Kital must be performed

By Allah's command, Satan is "killed." At this time, the recitation should be strong and firm. While reciting the verses, symbolic "stabbing" (knife-like gesture) will be done with the hand on places like the patient's throat, wrists, etc. For the hands and feet, the rule is—when the right hand is "cut," the left ankle will be symbolically "stabbed." And when the left hand, then the right foot.

Which Surah and which Ayahs need to be recited.

1. Surah Al-Baqarah – (178)
2. Surah Al-Baqarah – (190-193)
3. Surah Al-Baqarah – (216-217)
4. Surah Al-Baqarah – (251)
5. Surah Aal-e-Imran – (12-13)
6. Surah An-Nisa – (66)
7. Surah An-Nisa – (75-76)
8. Surah An-Nisa – (91)
9. Surah Al-Ma'idah – (32-33)
10. Surah Al-Anfal – (17-19)
11. Surah Al-Anfal – (39-40)
12. Surah At-Tawba – (5)
13. Surah At-Tawba – (12-15)
14. Surah At-Tawba – (29)
15. Surah Al-Anbiya – (34-35)
16. Surah Al-Mu'minun – (15-16)
17. Surah Al-Ankabut – (57)
18. Surah As-Sajdah – (11)
19. Surah Al-Ahzab – (16-17)
20. Surah Muhammad – (4)

Sub	Arabic	Meaning
Ruqiyah Tauz	"Just like Ruqyah Amma, this must be recited before reading each different topic." أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ	"I seek refuge with Allah, the All-Hearing, All-Knowing, from the accursed Satan, his whispers, arrogance, and from magic and witchcraft."

1. Surah Al-Baqarah – (178)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌ بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ (١٧٨)

(178) O believers, Qisas (retribution) has been prescribed for you in the case of the slain: a free person for a free person, a slave for a slave, and a female for a female. But if forgiveness is granted by the brother of the slain, then follow it with fairness and pay him in a good manner. This is a lightening and mercy from your Lord. So whoever exceeds the limits afterward, for them is a painful punishment.

2. Surah Al-Baqarah – (190-193)

وَقَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَلَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ (١٩٠) وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ (١٩١) فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ (١٩٢) وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ (١٩٣)

(190) And fight in the way of Allah those who fight you, but do not transgress. Indeed, Allah does not like transgressors.

(191) And kill them wherever you overtake them and expel them from where they expelled you; and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

(192) But if they cease, then indeed, Allah is Forgiving, Merciful.

(193) And fight them until there is no fitnah and [until] the religion is entirely for Allah. But if they cease, then there is to be no aggression except against the oppressors.

3. Surah Al-Baqarah – (216-217)

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ
تَكْرَهُوْا شَيْـًٔا وَّهُوَ خَيْرٌ لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْا
شَيْـًٔا وَّهُوَ شَرٌّ لَّكُمْ ۗ وَاللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا
تَعْلَمُوْنَ (٢١٦) يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ
قِتَالٍ فِيْهِ ۗ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ۗ وَصَدٌّ عَنْ
سَبِيْلِ اللّٰهِ وَكُفْرٌ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۗ وَ
اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَالْفِتْنَةُ اَكْبَرُ
مِنَ الْقَتْلِ ۗ وَلَا يَزَالُوْنَ يُقَاتِلُوْنَكُمْ حَتّٰى
يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا ۗ وَمَنْ
يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ
فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَ
اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ (٢١٧)

(216) Fighting has been prescribed for you, though it is hateful to you. Perhaps you hate a thing while it is good for you, and perhaps you love a thing while it is bad for you. And Allah knows, while you do not.
(217) They ask you about the sacred month—fighting therein. Say, "Fighting therein is a great sin; but preventing from the way of Allah, disbelief in Him, preventing access to al-Masjid al-Haram, and expelling its people from it is even greater in the sight of Allah. And fitnah is worse than killing." And they will continue to fight you until they turn you away from your religion if they are able. And whoever among you turns back from his religion and dies as a disbeliever—those, indeed, their deeds are nullified in this world and the Hereafter, and they are the inhabitants of the Fire, abiding therein forever.

4. Surah Al-Baqarah – (251)

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَقَتَلَ دَاوٗدُ جَالُوْتَ
وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ۗ
وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ
لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى
الْعٰلَمِيْنَ (٢٥١)

(251) Then Allah defeated them by His command, and Dawud killed Jalut. And Allah granted Dawud kingship and wisdom and taught him what He willed. And if Allah had not restrained some people by others, the earth would certainly have been filled with corruption. But Allah is Most Gracious to the worlds.

5. Surah Aal-e-Imran – (12-13)

قُلْ لِّلَّذِيْنَ كَفَرُوْا سَتُغْلَبُوْنَ وَتُحْشَرُوْنَ اِلٰى جَهَنَّمَ
وَبِئْسَ الْمِهَادُ (١٢) قَدْ كَانَ لَكُمْ اٰيَةٌ فِىْ فِئَتَيْنِ
الْتَقَتَا فِئَةٌ تُقَاتِلُ فِىْ سَبِيْلِ اللّٰهِ وَاُخْرٰى كَافِرَةٌ
يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ۗ وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ
مَنْ يَّشَآءُ ۗ اِنَّ فِىْ ذٰلِكَ لَعِبْرَةً لِّاُولِى الْاَبْصَارِ (١٣)

(12) Say to the disbelievers, "You will soon be defeated and gathered to Hell, and it is indeed the worst abode!"
(13) Indeed, there is a lesson for you in the two armies that met each other. One group was fighting in the way of Allah, and the other group was disbelievers. They appeared to them to be double in number. And Allah strengthens whomever He wills with His help. Surely, in this there is a lesson for the visionaries.

6. Surah An-Nisa – Ayah 66

وَلَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ
اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ۗ
وَلَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ
وَاَشَدَّ تَثْبِيْتًا (٦٦)

(4:66) "And if I had prescribed upon them that you kill yourselves or leave your homes, only a few of them would have done it. But whatever admonition is given to them, if they had carried it out, it would have been better for them and would have strengthened their firmness."

7. Surah An-Nisa – Ayah 75-76

وَمَا لَكُمْ لَا تُقَاتِلُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَ
الْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَ
الْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اَخْرِجْنَا مِنْ
هٰذِهِ الْقَرْيَةِ الظَّالِمِ اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ
لَّدُنْكَ وَلِيًّا ۙ وَّاجْعَلْ لَّنَا مِنْ لَّدُنْكَ
نَصِيْرًا (٧٥) اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِىْ
سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِىْ
سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ
كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا (٧٦)

(75) And what is [the matter] with you that you do not fight in the way of Allah? While the weak among men, women, and children say, "Our Lord, take us out of this city whose people are wrongdoers, and appoint for us from Yourself a protector and appoint for us from Yourself a helper."
(76) Those who have believed fight in the way of Allah, and those who disbelieve fight in the way of Taghut. So fight against the allies of Satan. Indeed, the plot of Satan is weak.

8. Surah An-Nisa – Ayah 91	سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ يَّاْمَنُوْكُمْ وَ يَاْمَنُوْا قَوْمَهُمْ ؕ كُلَّمَا رُدُّوْٓا اِلَى الْفِتْنَةِ اُرْكِسُوْا فِيْهَا ۚ فَاِنْ لَّمْ يَعْتَزِلُوْكُمْ وَ يُلْقُوْٓا اِلَيْكُمُ السَّلَمَ وَ يَكُفُّوْٓا اَيْدِيَهُمْ فَخُذُوْهُمْ وَ اقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ ؕ وَ اُولٰٓئِكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا (۹۱)	(91) You will soon find others who will seek security from you and seek security from their own people. Whenever they are turned toward temptation, they return to it. So if they do not withdraw from you, do not offer you a treaty, and do not restrain their hands, then seize them and kill them wherever you find them. And they are the ones against whom I have granted you clear authority.
9. Surah Al-Ma'idah – Ayah (32-33)	مِنْ اَجْلِ ذٰلِكَ ۚۛ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَ مَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ؕ وَ لَقَدْ جَآءَتْهُمْ رُسُلُنَا بِالْبَيِّنٰتِ ۫ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ (۳۲) اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَ رَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ	(32) That is why We decreed upon the Children of Israel that whoever kills a person—except for a person [lawfully] killed or for corruption [done] in the land—it is as if he had killed all of humanity. And whoever saves a life, it is as if he had saved all of humanity. And indeed, Our messengers came to them with clear proofs. Yet afterward, many of them surely transgress on the earth. (33) Indeed, the punishment of those who wage war against Allah and His Messenger and strive upon the earth [to cause] corruption is that they be killed, or crucified, or their hands and feet be cut off from opposite sides, or they be exiled from the land. That is for them a disgrace in this world, and for them in the Hereafter is a great punishment.
10. Surah Al-Anfal – (17-19)	فَلَمْ تَقْتُلُوْهُمْ وَلٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَ مَا رَمَيْتَ اِذْ رَمَيْتَ وَلٰكِنَّ اللّٰهَ رَمٰى ۚ وَ لِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ (۱۷) ذٰلِكُمْ وَ اَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ (۱۸) اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَعُوْدُوْا نَعُدْ ۚ وَ لَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّ لَوْ كَثُرَتْ ۙ وَ اَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ	(17) So you did not kill them, but Allah killed them. And you did not throw when you threw, but Allah threw—so that He might test the believers by a good test. Indeed, Allah is All-Hearing, All-Knowing. (18) That [is the event], and indeed Allah weakens the plot of the disbelievers. (19) If you desire victory, then victory has already come to you. And if you refrain, it is better for you. And if you return [to fighting], We will return [to fighting]. And your group will never benefit you, even if it is numerous. And indeed, Allah is with the believers.

11. Surah Al-Anfal – (39-40)	وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ (۳۹) وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ	(39) And fight them until there is no fitnah and the religion is entirely for Allah. But if they cease, then indeed Allah is Seeing of what they do. (40) And if they turn away, then know that indeed Allah is your Protector. And He is the best of protectors and the best of helpers.
12. Surah At-Tawba – Ayah 5	فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَ خُذُوْهُمْ وَ احْصُرُوْهُمْ وَ اقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَخَلُّوْا سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ	(5) And when the sacred months have passed, then kill the polytheists wherever you find them, and seize them, and besiege them, and sit in wait for them at every place of ambush. But if they repent, establish prayer, and give zakah, then leave their way. Indeed, Allah is Forgiving, Merciful.
13. Surah At-Tawba – Ayah (12-15)	وَاِنْ نَّكَثُوْٓا اَيْمَانَهُمْ مِّنْۢ بَعْدِ عَهْدِهِمْ وَطَعَنُوْا فِيْ دِيْنِكُمْ فَقَاتِلُوْٓا اَئِمَّةَ الْكُفْرِ ۙ اِنَّهُمْ لَآ اَيْمَانَ لَهُمْ لَعَلَّهُمْ يَنْتَهُوْنَ (۱۲) اَلَا تُقَاتِلُوْنَ قَوْمًا نَّكَثُوْٓا اَيْمَانَهُمْ وَ هَمُّوْا بِاِخْرَاجِ الرَّسُوْلِ وَ هُمْ بَدَءُوْكُمْ اَوَّلَ مَرَّةٍ ؕ اَتَخْشَوْنَهُمْ ۚ فَاللّٰهُ اَحَقُّ اَنْ تَخْشَوْهُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ (۱۳) قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ (۱۴) وَ يُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَ يَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ	(12) And if they break their oaths after their covenant and mock your religion, then fight the leaders of disbelief—indeed, there is no oath binding upon them—so that they may desist. (13) Why would you not fight a people who broke their oaths and intended to expel the Messenger, and they were the first to attack you? Are you afraid of them? But Allah is more worthy that you should fear Him, if you are believers. (14) So fight them; Allah will punish them by your hands and disgrace them, and give you victory over them and satisfy the breasts of a believing people. (15) And remove the fury from their hearts. And Allah accepts the repentance of whom He wills. And Allah is All-Knowing, Wise.

14. Surah At-Tawba – Ayah 29	قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَلَا بِالْيَوْمِ الْاٰخِرِ وَلَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَلَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّهُمْ صٰغِرُوْنَ	(29) Fight against those of the Scripture who do not believe in Allah and the Last Day, and who do not forbid what Allah and His Messenger have forbidden, and who do not follow the true religion, until they pay the jizyah willingly, being subdued.
15. Surah Al-Anbiya – (34-35)	وَمَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاۡئِنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ (٣٤) كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ وَنَبْلُوْكُمْ بِالشَّرِّ وَالْخَيْرِ فِتْنَةً ؕ وَاِلَيْنَا تُرْجَعُوْنَ (٣٥)	(34) And never did I grant any human being everlasting life before you; so when you die, will they [then] live forever? (35) Every soul will taste death. And We test you with good and evil as a trial, and to Us you will be returned.
16. Surah Al-Mu'minun (15-16)	ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ (١٥) ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ (١٦)	(15) Then indeed, you will die. (16) Then on the Day of Resurrection, you will surely be resurrected.
17. Surah Al-Ankabut – (57)	كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ (٥٧)	(57) Every soul will taste death, then to Us you will be returned.

18. Surah As-Sajdah – (11)	قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ (١١)	(11) Say, "The Angel of Death who has been appointed over you will take your souls. Then you will be returned to your Lord.
19. Surah Al-Ahzab – (16-17)	قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَاِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا (١٦) قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَلَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّلَا نَصِيْرًا (١٧)	(16) Say, "If you should wish to flee out of fear of death or killing, then fleeing will not benefit you. And in that case, you will only have a little enjoyment." (17) Say, "Who can protect you from Allah if He intends to harm you? Or if He intends mercy for you, who can withhold it?" And they will find no protector or helper besides Allah.
20. Surah Muhammad – Ayah 4	فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ؕ حَتّٰٓى اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ وَاِمَّا فِدَآءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ؕ وَلَوْ يَشَآءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا بَعْضَكُمْ بِبَعْضٍ ؕ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ	(4) So when you descend upon the disbelievers in battle, strike at their necks. Then, when you have thoroughly subdued them, bind them firmly. Then either [grant] mercy or ransom, until the war lays down its burden. This is the ordinance. And if Allah willed, He could have taken vengeance from them, but He tests you by one another. And those who are killed in the way of Allah—He will never let their deeds be lost.

Short Ruqiyah Hark

"Āyātul Haraq, meaning the verses of the Noble Qur'an related to Hell and punishment. After completing Ruqyah 'Āmma, Tawbah, and Qitāl, Haraq has to be done. By these verses the shaytān is burned. While reciting the verses, occasionally we will blow upon the patient."

The verses from the specific Surahs that need to be recited.

1. Surah Al-Baqarah – 266
2. Surah Aal-e-Imran – 10
3. Surah Aal-e-Imran – 116
4. Surah Aal-e-Imran – 181
5. Surah An-Nisa – 56
6. Surah Al-Ma'idah – 37
7. Surah Al-An'am – 128
8. Surah Al-Anfal – 50
9. Surah Ibrahim – 15-17
10. Surah Ibrahim – 49-50
11. Surah Al-Hijr – 16-18
12. Surah Al-Kahf – 29
13. Surah Maryam – 4
14. Surah Ta-Ha – 97
15. Surah Al-Anbiya – 68
16. Surah Al-Anbiya – 98
17. Surah Al-Hajj – 9
18. Surah Al-Hajj – 19-22
19. Surah Al-Mu'minun – 103-104
20. Surah An-Naml – 90
21. Surah Al-'Ankabut – 24
22. Surah Al-Ahzab – 66
23. Surah Fatir – 36-37
24. Surah As-Saffat – 7-10
25. Surah Az-Zumar – 16
26. Surah Az-Zumar – 19
27. Surah Al-Ghafir – 6
28. Surah Al-Ghafir – 72
29. Surah Fussilat – 40
30. Surah Ad-Dukhan – 43-50
31. Surah Muhammad – 15
32. Surah An-Najm – 1
33. Surah Al-Qamar – 48
34. Surah Ar-Rahman – 31-36
35. Surah Al-Waqi'ah – 51-55
36. Surah Al-Mulk – 5-9
37. Surah Al-Jinn – 8-9
38. Surah Al-Jinn – 14-15
39. Surah Al-Buruj – 10
40. Surah Al-Lail – 14-16
41. Surah Al-Qari'ah – 8-10
42. Surah Al-Humazah – 4-9

Sub	Arabic	Meaning
Ruqiyah Tauz	Just like Ruqyah 'Āmma, this must be recited before reading each different section. أَعُوْذُ بِاللّٰهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ	I seek refuge with Allah, the All-Hearing and All-Knowing, from the accursed shaytān, and from his whisperings, arrogance, and sorcery.

1. Surah Al-Baqarah: Ayah 266	أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُوْنَ لَهٗ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّأَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهَارُ لَهٗ فِيْهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهٗ ذُرِّيَّةٌ ضُعَفَآءُ فَأَصَابَهَا إِعْصَارٌ فِيْهِ نَارٌ فَاحْتَرَقَتْ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيَاتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ	2:266) Does anyone of you wish for a garden with grapevines and date-palms, beneath which rivers flow, containing all kinds of fruits, while old age comes upon him, and he has weak offspring? Then a whirlwind strikes the garden, in which there is fire, and it is burned? Thus Allah makes His verses clear for you, that you may reflect.
2. Surah Aal-e-Imran: Ayah 10	إِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَآ أَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْئًا وَّأُوْلٰٓئِكَ هُمْ وَقُوْدُ النَّارِ	3:10) Indeed, those who disbelieve, their wealth and children will never benefit them against Allah's punishment, and they are the fuel of the Fire.
3. Surah Aal-e-Imran: Ayah 116	إِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَآ أَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْئًا وَّأُوْلٰٓئِكَ أَصْحَابُ النَّارِ هُمْ فِيْهَا خَالِدُوْنَ	3:116) Indeed, those who disbelieve, neither their wealth nor their children will benefit them against Allah, and they are the inhabitants of the Fire, abiding therein forever.
4. Surah Aal-e-Imran: Ayah 181	لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا إِنَّ اللّٰهَ فَقِيْرٌ وَّنَحْنُ أَغْنِيَآءُ سَنَكْتُبُ مَا قَالُوْا وَ قَتْلَهُمُ الْأَنْبِيَآءَ بِغَيْرِ حَقٍّ وَّ نَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ	3:181) Indeed, Allah has heard the statement of those who said, "Indeed, Allah is poor, while we are rich." Soon I will record what they said and their wrongful killing of the prophets, and I will say, "Taste the punishment of the blazing Fire."
5. Surah An-Nisa: Ayah 56	إِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَا سَوْفَ نُصْلِيْهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُوْدُهُمْ بَدَّلْنٰهُمْ جُلُوْدًا غَيْرَهَا لِيَذُوْقُوا الْعَذَابَ إِنَّ اللّٰهَ كَانَ عَزِيْزًا حَكِيْمًا	4:56) Indeed, those who deny My verses—I will soon cast them into the Fire. Whenever their skins are burned, We will replace them with other skins so that they may taste the punishment. Indeed, Allah is Almighty, Wise.

6. Surah Al-Ma'idah: Ayah 37	يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا وَلَهُمْ عَذَابٌ مُّقِيْمٌ	5:37) They will wish to get out of the Fire, but they will never be able to escape from it, and for them is enduring punishment.
7. Surah Al-An'am: Ayah 128	وَ يَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَ قَالَ اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّ بَلَغْنَآ اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ؕ قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ	6:128) And [mention, O Muhammad], the Day when Allah will gather them all together, He will say, "O company of jinn, you have misled many of mankind." And their allies among mankind will say, "Our Lord, we benefited from each other, and we have reached our term which You appointed for us." He will say, "The Fire is your residence, abiding therein forever, except as Allah wills." Indeed, your Lord is Wise and All-Knowing.
8. Surah Al-Anfal: Ayah 50	وَ لَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ	8:50) And if you could see when the angels take the souls of the disbelievers, striking their faces and backs, [saying], "Taste the punishment of the blazing Fire."
9. Surah Ibrahim: Ayah 15-17	وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ (١٥) مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ At this point, the patient should actually be given water to drink. (١٦) يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ۚ وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ (١٧)	14:15) And they desired victory, but all tyrants and wrongdoers failed. 14:16) Before them is Hell, and they will be made to drink from scorching pus. 14:17) He will wish to swallow it, but he will not be able to, and death will approach him from every side, yet he will not die. And there is still severe punishment awaiting.
10. Surah Ibrahim: Ayah 49-50	وَ تَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ (٤٩) سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ (٥٠) Water should be sprinkled.	14:49) And on that Day you will see the criminals bound together in chains. 14:50) Their garments will be of molten copper, and the Fire will cover their faces.

11. Surah Al-Hijr: Ayah 16-18	وَ لَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّ زَيَّنّٰهَا لِلنّٰظِرِيْنَ (١٦) وَ حَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ (١٧) اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ (١٨) At this point, the patient should actually be blown upon.	15:16) And I have set the orbits in the sky and adorned it for the observers. 15:17) And I have protected it from every expelled devil. 15:18) Except one who secretly listens, then a clear flaming flame pursues him immediately.
12. Surah Al-Kahf: Ayah 29	وَ قُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّ مَنْ شَآءَ فَلْيَكْفُرْ ۚ اِنَّآ اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَ اِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِي الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَ سَآءَتْ مُرْتَفَقًا (٢٩) At this point, the patient should actually be given water to drink or have water sprinkled on their body.	18:29) And say, "The truth is from your Lord, so whoever wills—let him believe; and whoever wills—let him disbelieve. Indeed, I have prepared for the wrongdoers a Fire whose walls will surround them. And if they seek relief, they will be given boiling water like molten metal that will scald their faces. How dreadful the drink! And how evil a resting place!"
13. Surah Maryam: Ayah 4	قَالَ رَبِّ اِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ وَ اشْتَعَلَ الرَّاْسُ شَيْبًا وَّ لَمْ اَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا	19:4) She said, "My Lord! My bones have weakened, and my hair has turned white from old age. My Lord, I have never failed in my supplication to You."
14. Surah Ta-Ha: Ayah 97	قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ By reciting this verse and lightly touching the patient's body, the shaytân will be afflicted. وَ اِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَ انْظُرْ اِلٰٓى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ؕ لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا	20:97) Musa said, "Go! Your punishment is that you will say, 'I am untouchable,' during your lifetime, and for you is a fixed term that will never be exceeded. And look toward your deity, which you were devoted to worship; We will surely burn it and then scatter its
15. Surah Al-Anbiya: Ayah 68	قَالُوْا حَرِّقُوْهُ وَانْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ	21:68) They said, "Burn him in the Fire and help your gods, if you are to act."

16. Surah Al-Anbiya: Ayah 98	اِنَّكُمۡ وَ مَا تَعۡبُدُوۡنَ مِنۡ دُوۡنِ اللّٰهِ حَصَبُ جَهَنَّمَ ؕ اَنۡتُمۡ لَهَا وٰرِدُوۡنَ	21:98) Indeed, you and those whom you worship besides Allah are fuel for the Fire. You will enter it.
17. Surah Al-Hajj: Ayah 9	ثَانِىَ عِطۡفِهٖ لِيُضِلَّ عَنۡ سَبِيۡلِ اللّٰهِ ؕ لَهٗ فِى الدُّنۡيَا خِزۡىٌ وَّ نُذِيۡقُهٗ يَوۡمَ الۡقِيٰمَةِ عَذَابَ الۡحَرِيۡقِ At this point, the patient should actually be blown upon the chest.	22:9) He disputes arrogantly, intending to mislead people from the path of Allah; for him is disgrace in this world, and on the Day of Resurrection, I will make him taste the torment of burning.
18. Surah Al-Hajj: Ayah 19-22	هٰذٰنِ خَصۡمٰنِ اخۡتَصَمُوۡا فِىۡ رَبِّهِمۡ ۫ فَالَّذِيۡنَ كَفَرُوۡا قُطِّعَتۡ لَهُمۡ ثِيَابٌ مِّنۡ نَّارٍ At this point, the patient should actually have a little water sprinkled on the head and be lightly tapped. يُصَبُّ مِنۡ فَوۡقِ رُءُوۡسِهِمُ الۡحَمِيۡمُ (١٩) يُصۡهَرُ بِهٖ مَا فِىۡ بُطُوۡنِهِمۡ وَ الۡجُلُوۡدُ (٢٠) وَ لَهُمۡ مَّقَامِعُ مِنۡ حَدِيۡدٍ (٢١) كُلَّمَاۤ اَرَادُوۡۤا اَنۡ يَّخۡرُجُوۡا مِنۡهَا مِنۡ غَمٍّ اُعِيۡدُوۡا فِيۡهَا ۟ وَ ذُوۡقُوۡا عَذَابَ الۡحَرِيۡقِ	22:19) These are two disputing parties who argue about their Lord. But for those who disbelieve, garments of fire are prepared, and boiling water will be poured over their heads. 22:20) By which whatever is inside their bellies and their skins will be melted. 22:21) And for them is a hammer of iron. 22:22) Whenever they wish to escape from the torment, they will be returned to it, and it will be said, "Taste the punishment of burning."
19. Surah Al-Mu'minun: Ayah 103-104	وَ مَنۡ خَفَّتۡ مَوَازِيۡنُهٗ فَاُولٰٓئِكَ الَّذِيۡنَ خَسِرُوۡۤا اَنۡفُسَهُمۡ فِىۡ جَهَنَّمَ خٰلِدُوۡنَ (١٠٣) تَلۡفَحُ وُجُوۡهَهُمُ النَّارُ وَ هُمۡ فِيۡهَا كٰلِحُوۡنَ (١٠٤)	23:103) And those whose scales are light, it is they who have lost themselves; they will remain in Hell. 23:104) The Fire will burn their faces, and they will have horrible expressions therein.
20. Surah An-Naml: Ayah 90	وَ مَنۡ جَآءَ بِالسَّيِّئَةِ فَكُبَّتۡ وُجُوۡهُهُمۡ فِى النَّارِ ؕ هَلۡ تُجۡزَوۡنَ اِلَّا مَا كُنۡتُمۡ تَعۡمَلُوۡنَ	27:90) And those who do evil deeds will be thrust into Hell; [it will be said], "This is the recompense for what you used to do."

21. Surah Al-'Ankabut: Ayah 24	فَمَا كَانَ جَوَابَ قَوۡمِهٖۤ اِلَّاۤ اَنۡ قَالُوا اقۡتُلُوۡهُ اَوۡ حَرِّقُوۡهُ فَاَنۡجٰىهُ اللّٰهُ مِنَ النَّارِ ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ يُّؤۡمِنُوۡنَ	29:24) Then the response of Ibrahim's people was only that they said, "Kill him or burn him." But Allah saved him from the Fire; indeed, in this are many signs for those who believe among that people.
22. Surah Al-Ahzab: Ayah 66	يَوۡمَ تُقَلَّبُ وُجُوۡهُهُمۡ فِى النَّارِ يَقُوۡلُوۡنَ يٰلَيۡتَنَاۤ اَطَعۡنَا اللّٰهَ وَ اَطَعۡنَا الرَّسُوۡلَا	33:66) The Day their faces will be thrust into the Fire, they will say, "Oh, would that we had obeyed Allah and obeyed the Messenger!"
23. Surah Fatir: Ayah 36-37	وَ الَّذِيۡنَ كَفَرُوۡا لَهُمۡ نَارُ جَهَنَّمَ ۚ لَا يُقۡضٰى عَلَيۡهِمۡ فَيَمُوۡتُوۡا وَ لَا يُخَفَّفُ عَنۡهُمۡ مِّنۡ عَذَابِهَا ؕ كَذٰلِكَ نَجۡزِىۡ كُلَّ كَفُوۡرٍ (٣٦) وَ هُمۡ يَصۡطَرِخُوۡنَ فِيۡهَا ۚ رَبَّنَاۤ اَخۡرِجۡنَا نَعۡمَلۡ صَالِحًا غَيۡرَ الَّذِىۡ كُنَّا نَعۡمَلُ ؕ اَوَ لَمۡ نُعَمِّرۡكُمۡ مَّا يَتَذَكَّرُ فِيۡهِ مَنۡ تَذَكَّرَ وَ جَآءَكُمُ النَّذِيۡرُ ؕ فَذُوۡقُوۡا فَمَا لِلظّٰلِمِيۡنَ مِنۡ نَّصِيۡرٍ (٣٧)	35:36) And those who disbelieve—for them is the Fire of Hell. It will not be decreed for them that they die, nor will its punishment be lightened for them. Thus do I recompense every ungrateful one. 35:37) And they will cry out therein, "Our Lord, bring us out, and we will do righteous deeds other than what we used to do." [Allah will say], "Did I not give you a long life so that whoever would be taught could be taught? And there has already come to you a warner. So taste the punishment, for the wrongdoers will have no helper."
24. Surah As-Saffat: Ayah 7-10	وَ حِفۡظًا مِّنۡ كُلِّ شَيۡطٰنٍ مَّارِدٍ (٧) لَا يَسَّمَّعُوۡنَ اِلَى الۡمَلَاِ الۡاَعۡلٰى وَ يُقۡذَفُوۡنَ مِنۡ كُلِّ جَانِبٍ (٨) دُحُوۡرًا وَّ لَهُمۡ عَذَابٌ وَّاصِبٌ (٩) اِلَّا مَنۡ خَطِفَ الۡخَطۡفَةَ فَاَتۡبَعَهٗ شِهَابٌ ثَاقِبٌ (١٠)	37:7) And We have protected every rebellious devil. 37:8) They cannot hear the higher assembly, for they are pelted from every side. 37:9) To drive them away, and for them is continuous punishment. 37:10) But if anyone secretly listens, a flaming meteor pursues him.

25. Surah Az-Zumar: Ayah 16	لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ؕ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ؕ يٰعِبَادِ فَاتَّقُوْنِ (١٦)	39:16) For them will be coverings of Fire above them and beneath them, so that Allah may warn His servants. "O My servants, fear Me alone."
26. Surah Az-Zumar: Ayah 19	اَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ؕ اَفَاَنْتَ تُنْقِذُ مَنْ فِى النَّارِ	39:19) Can you save one for whom the punishment has been decreed, who is in the Fire?
27. Surah Al-Ghafir: Ayah 6	وَكَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ (٦)	40:6) And thus the word of your Lord has been fulfilled against the disbelievers, that indeed they are destined for Hell.
27. Surah Al-Ghafir: Ayah 72	فِى الْحَمِيْمِ ۙ ثُمَّ فِى النَّارِ يُسْجَرُوْنَ	40:72) In boiling water; then they will be burned in the Fire.
29. Surah Al-Fussilat: Ayah 40	اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِىْٓ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِى النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِىْٓ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ (٤٠)	41:40) Indeed, those who distort My verses are not hidden from Me. Is he who will be cast into the Fire better, or he who will come safely on the Day of Resurrection? Do what you will; indeed, He is All-Seer of what you do.

30. Surah Ad-Dukhan: Ayah 43-50	اِنَّ شَجَرَتَ الزَّقُّوْمِ (٤٣) طَعَامُ الْاَثِيْمِ (٤٤) كَالْمُهْلِ ۚ يَغْلِىْ فِى الْبُطُوْنِ (٤٥) كَغَلْىِ الْحَمِيْمِ (٤٦) خُذُوْهُ فَاعْتِلُوْهُ اِلٰى سَوَآءِ الْجَحِيْمِ (٤٧) ثُمَّ صُبُّوْا فَوْقَ رَاْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ (٤٨) At this place, one should lightly tap the patient on the head with some water. ذُقْ ۖ اِنَّكَ اَنْتَ الْعَزِيْزُ الْكَرِيْمُ (٤٩) "At this place, the patient should actually be given water to drink." اِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ (٥٠)	44:43) Indeed, the tree of Zaqqum, 44:44) Will be the food of the sinful. 44:45) Like molten brass, it will boil within the bellies, 44:46) Like the boiling of scalding water. 44:47) (It will be said): "Seize him and drag him into the midst of the blazing Fire. 44:48) Then pour over his head the torment of boiling water." 44:49) (It will be said): "Taste! Indeed, you were the mighty, the noble." 44:50) Indeed, this is what you used to doubt.
31. Surah Muhammad (47:15)	مَثَلُ الْجَنَّةِ الَّتِىْ وُعِدَ الْمُتَّقُوْنَ ؕ فِيْهَآ اَنْهٰرٌ مِّنْ مَّآءٍ غَيْرِ اٰسِنٍ ۚ وَاَنْهٰرٌ مِّنْ لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهٗ ۚ وَاَنْهٰرٌ مِّنْ خَمْرٍ لَّذَّةٍ لِّلشّٰرِبِيْنَ ۚ وَاَنْهٰرٌ مِّنْ عَسَلٍ مُّصَفًّى ؕ وَلَهُمْ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ ؕ كَمَنْ هُوَ خَالِدٌ فِى النَّارِ وَسُقُوْا مَآءً حَمِيْمًا فَقَطَّعَ اَمْعَآءَهُمْ (١٥)	Surah Muhammad (47:15) The description of the Paradise which the righteous are promised: therein are rivers of incorruptible water, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of purified honey. In it they will have all kinds of fruits, and forgiveness from their Lord. Are they like those who abide in the Fire, and are given to drink boiling water that will tear apart their bowels?
32. Surah An-Najm (53:1)	وَالنَّجْمِ اِذَا هَوٰى	(53:1)By the star when it goes down (disappears).
33. Surah Al-Qamar (54:48)	يَوْمَ يُسْحَبُوْنَ فِى النَّارِ عَلٰى وُجُوْهِهِمْ ؕ ذُوْقُوْا مَسَّ سَقَرَ	(54:48)On the Day they will be dragged on their faces into the Fire. (It will be said): "Taste the touch of Hell."

34. Surah Ar-Rahman: Ayah 31-36	سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ (٣١) فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (٣٢) يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَ الْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ (٣٣) فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (٣٤) يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ "At this place, the patient should actually be sprinkled with water on the body." وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ (٣٥) فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ (٣٦)	55:31) O mankind and jinn, I will soon call you to account. 55:32) So which of the favors of your Lord will you both deny? 55:33) O jinn and mankind, if you are able to pass beyond the regions of the heavens and the earth, then pass. But you will never be able to pass except with authority (from Allah). 55:34) So which of the favors of your Lord will you both deny? 55:35) There will be sent upon you a flame of Fire and a smoke, and you will not defend yourselves. 55:36) So which of the favors of your Lord will you both deny?
35. Surah Al-Waqi'ah: Ayah 51-55	ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ (٥١) لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ (٥٢) فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ (٥٣) فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ (٥٤) فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ (٥٥) "At this place, the patient should be given water to drink."	56:51) Then, O the deviators and deniers, 56:52) You will surely eat from the tree of Zaqqum, 56:53) And fill your bellies with it. 56:54) Then you will drink boiling water, 56:55) And you will drink it like thirsty camels.
36. Surah Al-Mulk: Ayah 5-9	وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَ جَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَ اَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ (٥) وَ لِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَ بِئْسَ الْمَصِيْرُ (٦) اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّ هِيَ تَفُوْرُ (٧) تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ (٨) قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ (٩)	67:5) And We have adorned the nearest heaven with lamps, and have made them missiles for the devils; and prepared for them the punishment of the Blaze. 67:6) And for those who disbelieve in their Lord is the punishment of Hell. And how evil is that destination! 67:7) When they are thrown into it, they will hear its roaring, and it will almost burst with rage. 67:8) Whenever a group is cast therein, its keepers will ask them, "Did no warner come to you?" 67:9) They will say, "Yes, a warner did come to us, but we denied him and said, 'Allah has revealed nothing; you are in great error'"

37. Surah Al-Jinn: Ayah 8-9	وَّ اَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّ شُهُبًا (٨) وَّ اَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا (٩)	72:8) "And indeed, we had intended to reach the heavens, but we found it filled with strong guards and flaming meteors." 72:9) "And we used to sit in the heights to hear, but whoever listens now will find a flaming missile ready to strike."
38. Surah Al-Jinn: Ayah 14-15	وَّ اَنَّا مِنَّا الْمُسْلِمُوْنَ وَ مِنَّا الْقٰسِطُوْنَ ؕ فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا (١٤) وَ اَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا (١٥)	72:14) "And indeed, among us are some who are righteous, and among us are some otherwise. So as for those who are righteous, they have followed the right course." 72:15) "But as for the others, they are fuel for the Fire."
39. Surah Al-Buruj: Ayah 10	اِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيْقِ (١٠)	85:10) Indeed, those who harm believing men and believing women, and do not repent, for them is the punishment of Hell, and for them is the torment of burning.
40. Surah Al-Lail: Ayah 14-16	فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى (١٤) لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى (١٥) الَّذِيْ كَذَّبَ وَ تَوَلّٰى (١٦)	92:14) So I have warned you of a blazing Fire, 92:15) None will enter it except the most wretched, 92:16) Who denies and turns away.
41. Surah Al-Qari'ah: Ayah 8-11	وَ اَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ (٨) فَاُمُّهٗ هَاوِيَةٌ (٩) وَ مَآ اَدْرٰىكَ مَا هِيَهْ (١٠) نَارٌ حَامِيَةٌ (١١)	101:8) And whose scales will be light, 101:9) Their refuge will be Haawiyah. 101:10) And what will make you know what Haawiyah is? 101:11) A blazing Fire.
42. Surah Al-Humazah: Ayah 4-9	كَلَّا لَيُنْۢبَذَنَّ فِي الْحُطَمَةِ (٤) وَ مَآ اَدْرٰىكَ مَا الْحُطَمَةُ (٥) نَارُ اللّٰهِ الْمُوْقَدَةُ (٦) الَّتِيْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ (٧) اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ (٨) فِيْ عَمَدٍ مُّمَدَّدَةٍ (٩)	104:4) Never! Indeed, he will be thrown into al-Hutamah. 104:5) And what will make you know what al-Hutamah is? 104:6) The blazing Fire of Allah, 104:7) Which reaches to the hearts. 104:8) Indeed, it will be closed upon them, 104:9) In extended columns.

Prophetic Medicine through Food

Prophetic medicine can also be practiced through various foods. Some of the most commonly used foods are mentioned below.

1. Black Seed (Kalonji)

"We set out for battle, and Galib ibn Abjar was with us. He fell ill on the way. When we arrived in Madinah, he was still unwell. Ibn Abu Atiq came to take care of him and advised us: 'Keep this black seed with you. Take five or seven seeds, grind them and eat, then pour a few drops of olive oil into it and drop it into the nostrils, one by one.' Aisha (RA) described to us that she heard the Prophet ﷺ say: 'This black seed is a cure for every disease except death.'" (Sahih Bukhari)

2. Honey

Regarding honey, a hadith narrated from Khalid ibn Sa'd (RA) states:
Narrated from Abu Sa'id (RA):
"A man came to the Prophet ﷺ and said, 'My brother has diarrhea.' He ﷺ said, 'Give him honey to drink.' He gave him honey, then returned and said, 'O Messenger of Allah, I gave him honey, but his stomach pain has increased.'

The Prophet ﷺ said, 'Give him honey to drink.' The narrator said, he gave him honey again, and then returned saying, 'O Messenger of Allah, I gave him honey, but his stomach pain has increased.' The Prophet ﷺ said, 'Allah has spoken the truth; there is healing in honey, but your brother's stomach is lying.' So he gave him honey again, and he was cured."* (Tirmidhi, Hadith: 2082)

3. Hijama (Cupping Therapy)

Through Hijama, impure blood (toxins) is drawn out from the body, which enhances blood circulation in the muscles, skin, and internal organs. This process improves overall bodily function, leaving the body refreshed and strong. The Prophet ﷺ said, "Gabriel (AS) informed me that among all means of treatment, Hijama is the best." (Mustadrak al-Hakim, Hadith: 7470) He also stated, "On the night of Mi'raj, those through whom I passed all told me: 'O Muhammad, you should prescribe Hijama for your Ummah.'" (Tirmidhi, Hadith: 2053) Hijama is particularly effective in removing impure blood, which sharpens eyesight. The Prophet ﷺ said, "How excellent is the one who performs Hijama! He removes impure blood, strengthens the spine, and improves vision." (Tirmidhi, Hadith: 2053) He also mentioned, "Cure lies in three things: cupping, honey, and cauterization (fire). But I forbid my Ummah from cauterization with fire." (Sahih Bukhari, Hadith: 5681)
The therapeutic benefits of Hijama are wide-ranging. It helps relieve back pain, high blood pressure, leg pain, knee pain, headaches (including migraines), neck and waist pain, joint pain, arthritis, and rheumatism. It also aids in improving sleep disorders, thyroid function, memory, and purifying the skin. Furthermore, it helps reduce excessive secretions, piles, swollen testicles, boils, and abscesses. Overall, Hijama contributes to enhanced memory, increased bodily freshness, and greater energy and productivity.

4. Olive Oil (Zaytoun Oil)

Narrated from Umar (RA), the Messenger of Allah ﷺ said:
"Consume olive oil and apply it as a massage on the body." (Tirmidhi)

5. Miswak

Narrated from Aisha (RA), the Prophet ﷺ said:
"Miswak is a means of keeping the mouth pure and earning the pleasure of the Lord." (Sahih Bukhari)
Additionally, narrated from Abu Huraira (RA), the Messenger of Allah ﷺ said:
"If I did not fear hardship for my Ummah, I would have commanded the use of Miswak at every prayer." (Sahih Bukhari)

6. Nabeez

Nabeez is a healthy and delicious beverage made by soaking dried dates or raisins in water. It was one of the favorite drinks of the Messenger of Allah ﷺ. Numerous hadith mention Nabeez, and many Islamic scholars have highlighted its benefits. Modern science has also confirmed the nutritional value of this drink prepared from dates or raisins.

Narrated from Abu Sa'id Al-Khudri (RA), the Prophet ﷺ said: "Whoever wishes to drink Nabeez should prepare it separately with either raisins, dried dates, or fresh dates and then drink it."* (Sahih Muslim)

Preparation:

a) Using Dates:

1. Take a bottle and fill it with clean water.
2. Wash 5–7 dates.
3. Separate the seeds and place the dates in the bottle.
4. Close the bottle and let it sit for 24 hours.
5. Drink it within the next 24 hours. If kept longer, it will ferment and should not be consumed.

b) Using Raisins:

1. Wash half a cup of raisins and place them in a large glass.
2. Add 2 cups of water and cover it.
3. After 24 hours, drink the water on an empty stomach or at Iftar. The raisins can also be eaten.

Caution: Do not mix dates and raisins together to make Nabeez, as it may be harmful to health.

Benefits of Nabeez:

1. Reduces stomach acidity and gastric problems.
2. Improves digestion.
3. Helps remove metabolic waste from the body.
4. Enhances memory.
5. Beneficial for throat, chest, and prostate health.
6. Particularly useful for patients with arthritis and high uric acid.

Munzil or 33 Verses

The Protective Shield of Safety – 33 Verses of the Qur'an
These 33 verses are 33 walls of protection. They can be practiced to seek protection from the harm of enemies, evil jinn, etc. Many people regularly perform this practice, which is why it is mentioned in this book.
After reciting the following verses, blow into the palms of both hands and wipe from head to toe.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

First, Surah Al-Fatiha

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ○ اَلرَّحْمٰنِ الرَّحِيْمِ ○ مَالِكِ يَوْمِ الدِّيْنِ
اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ○ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ
غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○

The first 5 verses of Surah Al-Baqarah

الٓمّٓ ﴿١﴾ ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾ اَلَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ
وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣﴾ وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ
اُنْزِلَ مِنْ قَبْلِكَ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿٤﴾ اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ-٥

Surah Al-Baqarah (163)

وَاِلٰـهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿١٦٣﴾

Surah Al-Baqarah (255-257)

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّلَا نَوْمٌ ۚ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي
الْاَرْضِ ۚ مَنْ ذَا الَّذِيْ يَشْفَعُ عِنْدَهٗٓ اِلَّا بِاِذْنِهٖ ۚ يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا
يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ
حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيْمُ - ﴿٢٥٥﴾
لَآ اِكْرَاهَ فِي الدِّيْنِ ۙ قَدْ تَّبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَّكْفُرْ بِالطَّاغُوْتِ وَيُؤْمِنْ بِاللّٰهِ فَقَدِ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ۗ لَا انْفِصَامَ لَهَا ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ - ﴿٢٥٦﴾
اَللّٰهُ وَلِيُّ الَّذِيْنَ اٰمَنُوْا ۙ يُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَالَّذِيْنَ كَفَرُوْٓا اَوْلِيٰٓـئُهُمُ الطَّاغُوْتُ ۙ
يُخْرِجُوْنَهُمْ مِّنَ النُّوْرِ اِلَى الظُّلُمٰتِ ۭ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ - ﴿٢٥٧﴾

Surah Al-Baqarah (284-286)

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ
فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ - ٢٨٤

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا
نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَاَطَعْنَا غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ - ٢٨٥

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ
اَخْطَاْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهٖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا اَنْتَ مَوْلٰنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ - ٢٨٦

Surah Aal-E-Imran (18)

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ
الْحَكِيْمُ ﴿١٨﴾

Surah Aal-E-Imran (26-27)

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۚ وَتُعِزُّ مَنْ تَشَآءُ وَ
تُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٦﴾
تُوْلِجُ الَّيْلَ فِي النَّهَارِ وَتُوْلِجُ النَّهَارَ فِي الَّيْلِ ۚ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَيِّ ۚ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

Surah Al-A'raf (54-56)

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۘ يُغْشِي
الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَ
الْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ - ٥٤

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً ۚ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ - ٥٥

وَلَا تُفْسِدُوْا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ۚ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ
الْمُحْسِنِيْنَ - ٥٦

Bani Isra'il (110-111)

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَ
لَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا - ﴿١١٠﴾

وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِيْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِيٌّ مِّنَ
الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا - ﴿١١١﴾

Surah Al-Mu'minun: 115-117

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿١١٥﴾
فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿١١٦﴾
وَمَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿١١٧﴾
وَقُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَاَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿١١٨﴾

Surah As-Saffat: 1-11

وَالصّٰٓفّٰتِ صَفًّا ﴿١﴾ فَالزّٰجِرٰتِ زَجْرًا ﴿٢﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿٣﴾ اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ﴿٤﴾ رَبُّ
السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿٥﴾ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ
الْكَوَاكِبِ ﴿٦﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ﴿٧﴾ لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ
كُلِّ جَانِبٍ ﴿٨﴾ دُحُوْرًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ﴿٩﴾ اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ
﴿١٠﴾ فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ - ١١

Surah Ar-Rahman: 33-40

يٰمَعْشَرَ الْجِنِّ وَالْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَالْاَرْضِ فَانْفُذُوْا ؕ لَا
تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّنُحَاسٌ
فَلَا تَنْتَصِرٰنِ - ﴿٣٥﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾ فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾ فَيَوْمَئِذٍ لَّا يُسْئَلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾ فَبِاَيِّ اٰلَآءِ
رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾

Surah Al-Jinn: 1-4

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ؕ وَتِلْكَ الْاَمْثَالُ
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ - ﴿٢١﴾
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ - ﴿٢٢﴾
هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ
سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ - ﴿٢٣﴾
هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ - ﴿٢٤﴾

Surah Al-Jinn: 1-4

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ﴿١﴾ يَّهْدِيْٓ اِلَى الرُّشْدِ
فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ﴿٢﴾ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ﴿٣﴾
وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا - ٤

Surah Al-Kafirun, Surah Al-Ikhlas, Surah Al-Falaq, Surah An-Nas

The plots of Shaytan according to Hadith

According to Hadith, some examples of what Shaytan can do:
Shaytan is our eternal enemy. No human being is truly our enemy. No person can kill another on their own; all evil deeds occur by the prompting of Shaytan. No one can commit shirk (associating partners with Allah) independently—Shaytan is behind such actions. If you wish to overcome your enemy, you must know everything about him. In this chapter, we will learn about some of Shaytan's schemes.

1. The Throne of Iblis

Shaytan is most pleased when he causes separation between husband and wife. The Messenger of Allah ﷺ said: "Iblis sets his throne upon water and sends forth his army. Among them, the one who is closest to him is the one who creates the most mischief. One of them comes and says, 'I did such and such deeds.' He (Iblis) replies, 'You have done nothing.' Then another comes and says, 'I have employed every form of deception with so-and-so, and I did not leave him until I caused separation between him and his wife.' Then Shaytan brings him close and says, 'Yes, you have done a great deed.'"
The narrator Al-A'mash said, it seems he added: "Then Shaytan embraces him to his chest." (Muslim, Hadith No: 2813)
During disputes or arguments between husband and wife, one must be cautious to avoid falling into Shaytan's prompting, so that neither commits mistakes under his influence.

2. Shaytan Creates Obstacles in Worship, Causes Forgetfulness of Deeds, and Whisperings (Waswasah) from Shaytan

Narrated from Usman ibn Abul A'as (RA): He said, "When the Messenger of Allah ﷺ appointed me as the administrator of Ta'if, I experienced such a state during Salah that I could not remember how many Rak'ahs I had prayed. Observing this, I traveled to the Messenger of Allah ﷺ and presented myself. He asked, 'Is this Ibn Abul A'as?' I replied, 'Yes, O Messenger of Allah ﷺ.' He asked, 'Why have you come?' I said, 'O Messenger of Allah ﷺ! During Salah, I experience such a state that I cannot tell how many Rak'ahs I have prayed.' He said, 'This is the work of Shaytan. Come closer.' I approached and sat between his knees. The narrator said: He ﷺ then lightly struck my chest with his hand and blew into my mouth, saying, 'O enemy of Allah! Leave.' He did this three times. Then he said, 'Go and attend to your work.'"
Usman (RA) said, "By Allah! After that, Shaytan could no longer create any whisperings (waswasah) in my heart."
(Sunan Ibn Majah: 3548)

3. Shaytan Creates Various Questions to Instill Doubt in Faith and Persists Until One Falls into Disbelief

Narrated from Abu Huraira (RA): He said, "The Messenger of Allah ﷺ said: Shaytan may come to one of you and say, 'Who created this? Who created that?' Continuing with such questions, he will eventually prompt you to say, 'Your Lord.'"

"Who created this?" When the matter reaches this stage, one should seek refuge with Allah, and Shaytan will desist."
(Sahih Bukhari: 3276)

4. Jinn Shaytan Causes Harm to Humans

The Messenger of Allah ﷺ said: "Some snakes are Jinn. Therefore, if anyone sees a snake in their house, they should warn it three times. If it returns after that, they should kill it, for it is Shaytan." (Sunan Abu Dawud, Hadith No: 5256)

5. At the time of Adhan and Iqamah, the shayṭān flees. Shaytan causes people to make mistakes in salah

The Prophet (ﷺ) said: When the Adhān is pronounced for Ṣalāh, the shayṭān (at the place of the Adhān) flees while making noise with the wind. After the Adhān is finished, he returns. Similarly, when the Iqāmah is pronounced for Ṣalāh, he flees again. Once the Iqāmah is completed, he returns and begins to disturb the person's mind, making him think of various things. As a result, the person may forget whether he has prayed three or four rak'ahs. If this happens, he should perform two prostrations of forgetfulness (Sahū). [Ṣaḥīḥ al-Bukhārī, Hadith No. 3285]

6. The shayṭān enters the rows of Ṣalāh and whispers (waswasa).

The Messenger of Allah (ﷺ) said: "Stand closely together in the rows, make one row near another, and shoulder to shoulder. By the One in Whose Hand is my soul, I have seen the shayṭān entering the rows of Ṣalāh like a goat." [Sunan Abu Dawud, Hadith No. 667]

7. The Khinzib shayṭān whispers (waswasa) to a person during salāh.

Abu Al-'Ala (RA) narrated that 'Uthmān ibn 'Affān (RA) came to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah! The shayṭān interferes between me and my Ṣalāh and Qur'ān recitation, causing confusion for me."

The Messenger of Allah (ﷺ) said: "That is a type of shayṭān named 'Khinzīb.' When you sense his presence, seek refuge in Allah by saying 'A'ūdhu billāh' and spit lightly three times to your left in the name of Allah."

He said: "After I did that, Allah removed it from me." [Ṣaḥīḥ Muslim, Hadith No. 5631]

8. Yawns come from the shaytān, and at that time the shayṭān laughs.

Narrated Abu Hurayrah (RA): The Prophet (ﷺ) said, "Yawns occur due to the influence of the shayṭān. So whenever anyone gets a Yawn, he should try to suppress it as much as possible, because when you say 'Ha' during Yawns, the shayṭān laughs." [Ṣaḥīḥ al-Bukhārī, Hadith No. 3289]

9. The shaytan's restroom.

It is reported that the shaytan urinates in the ear of a person who cannot wake up for Fajr, trying to take control of the brain. In many cases, he succeeds.
Narrated 'Abdullah ibn Mas'ud (RA): A discussion took place before the Prophet (ﷺ) about a person who had slept until morning and did not wake up for Ṣalāh on time. The Prophet (ﷺ) said: "The shaytan has urinated in his ear." [Sahih Bukhari, Hadith No. 1144]

10. Shaytan's bedroom.

Narrated Abu Hurayrah (RA), the Prophet (ﷺ) said: "When anyone of you wakes from sleep and performs ablution, he should blow his nose three times, for the shaytan has spent the night in his nostrils."
The shaytan sleeps in the nose if one does not sleep while reciting dhikr or du'a. The shaytan's bedroom (the nose) thus becomes impure. Hence, the instruction to blow three times.

11. If a husband and wife don't recite du'a during their special times, shaytan interferes.

The Prophet (ﷺ) also said: "If anyone recites du'a at a special time with his wife, and they are destined to have a child, the shaytan will not be able to harm it." [Sahih Bukhari, Hadith No. 141]

12. The shaytan makes people angry and quarrel, and sometimes even drives them to madness.

Narrated Sulayman ibn Surad (RA), he said: I was sitting with the Prophet (ﷺ) when two men were quarrelling. One of them became red in the face and his veins swelled. The Prophet (ﷺ) said: "I know a du'a, if he recites it, his anger will go away." He said: "Recite 'A'udhu billahi minash shaytan'—I seek refuge in Allah from the shaytan." When he did, his anger vanished. The Prophet (ﷺ) said: "You should seek refuge with Allah from the shaytan." He said, "Am I crazy?" [Sahih Bukhari, Hadith No. 3282]

Quarreling comes from the shaytan. The shaytan enters the human veins to cause anger, making the veins swell. Sometimes he compresses the veins, causing bodily harm. He presses the VN (vagus nerve) in the head, which connects from the brain to the throat, causing the child to be unable to speak. Often, even if anger arises, a person cannot speak. If the shaytan attacks a specific area of the brain, it may cause madness.

A powerful remedy to stop our anger is to recite "A'udhu billahi minash shaytanir rajim" frequently.

13. Anger, stubbornness, and crying in children occur due to the touch of Shaytan.

Narrated from Abu Huraira (RA):He said, "I heard the Messenger of Allah ﷺ say: There is no child born upon whom Shaytan does not touch at birth. It is because of Shaytan's touch that the child cries. However, Maryam (Mary) and her son 'Isa (peace be upon them) are exceptions. Abu Huraira (RA) added that this is due to the supplication of Maryam's mother: 'O Allah! I seek refuge in You for her and her offspring from the expelled Shaytan.'" (Sahih Bukhari, Hadith No: 3431)
It is recommended that parents recite this du'a frequently for their children.

أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ-رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

14. The Evil Eye of Shaytan

From Abdullah (RA):The Messenger of Allah ﷺ said: "Women are 'awrah (something to be covered). When a woman goes outside, Shaytan casts his gaze upon her." (Sahih, Mishkat 3109; Irwa 273; Ta'leeq ala Ibn Khuzaymah 1685)
Both jinn Shaytan and human Shaytan cast evil eyes on uncovered women. As a result, women may suffer various ailments due to the evil influence. Shaytan makes an uncovered woman appear beautiful in men's eyes to lead them into sin. (Tuhfatul Ahwazi, Faidul Qadir)
A woman observing hijab cannot be looked at by Shaytan except by Allah's permission.

15. The Touch of Shaytan

From Zainab (RA): She said, a certain elderly woman used to come to us and provide talismans for skin inflammation. We had a large bed. When Abdullah entered, it creaked. One day, she came to me, and when she heard the sound, she hesitated a little. She sat beside me, touched me, and felt a thread, asking what it was. I said it was a talisman for skin disease. She tore it off, threw it away, and said, "Abdullah's family is freed from shirk."

I heard the Messenger of Allah ﷺ say: "Magic, talismans, and love charms are all included in shirk."

She continued: Once I went outside, someone saw me, and water started flowing from my eyes. When I recited the talisman and blew, the flow stopped. But if I stopped reciting, it resumed. She said: "This is Shaytan's work. When you act according to Shaytan's will, he leaves you alone, and when you oppose him, he harms your eyes. If you do as the Messenger of Allah ﷺ did, it would be better for you and more helpful in healing. You should recite this du'a and sprinkle water into your eyes."

اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَّا يُغَادِرُ سَقَمًا

"O Lord of mankind, remove the suffering, grant healing. You are the only One who grants healing. There is no healing except the healing from You — a healing that leaves behind no illness."
[Sunan Ibn Mājah, Hadith no. 3530]

If someone performs ruqyah (incantation) using words of disbelief, it is actually a pact with the devil. As a result, the devil withdraws (from harming). People then assume that the person has been cured. Sometimes it may even appear successful, but such a practice is not permissible in the Sharī'ah.

16. The Flute of Shaytan

Narrated from Abu Huraira (RA), the Messenger of Allah ﷺ said: "The bell is the flute of Shaytan." (Sahih Muslim, Hadith No: 5441)

Shaytan keeps a bell with him and sounds it during disputes. He plays the flute according to the situation. All kinds of concerts and musical instruments are his inventions; these tunes of Shaytan create discord and mischief in the hearts of humans.

17. Shaytan Appears During Meals and Turns Halal Food into Haram

Narrated from Hudhayfah (RA): When we were present with the Messenger of Allah ﷺ at a meal, we would not place our hands until he started. Once, a girl approached as if sent by Shaytan and tried to place her hand on the food. The Prophet ﷺ caught her hand. Then a Bedouin came, also appearing as if influenced by Shaytan; the Prophet ﷺ caught his hand too.

He ﷺ explained: "Shaytan considers the food permissible only when Allah's name is not mentioned over it. He first brought that girl to make the food lawful for himself. I caught her hand. Then he brought the Bedouin for the same purpose. By Allah, on whose hand my soul is, Shaytan's hand was with theirs in my grasp. Then the Prophet ﷺ recited 'Bismillah' and ate the food."
(Sahih Muslim, Hadith No: 5154)

18. Shaytan Wields Weapons

Narrated from Abu Huraira (RA), the Prophet ﷺ said: "None of you should point a weapon at his brother, for he does not know; perhaps Shaytan will push his hand, and he will fall into the Hellfire for killing a Muslim."
(Sahih Bukhari, Hadith No: 7072)

19. Jihad Against Shaytan

Sabrah ibn Abu Fakih (RA) said: "I heard the Messenger of Allah ﷺ say: Shaytan sits along the paths of Adam's children. He tries to prevent them from accepting Islam, saying: 'Will you accept Islam and abandon your ancestors' religion?' But Adam's children disregard him and embrace Islam. Then Shaytan sits along the path of Hijrah, saying: 'Will you migrate and abandon your land and sky?' Yet the Muhajir proceeds like a horse tied with a rope. Then Shaytan sits along the path of Jihad, saying: 'Will you go to Jihad, destroying yourself and your wealth? You may be killed, your wife may be taken by another, and your property divided.' But the believer ignores him and goes to Jihad. The Prophet ﷺ said: Whoever does this, it is guaranteed by Allah that he will enter Paradise. Whoever is martyred is guaranteed Paradise, whether by drowning or by being struck down by his mount."
(Sunan An-Nasa'i, Hadith No: 3134)

20. Shaytan's Gathering Place

Salman (RA) said: "If possible, be neither the first to enter the market nor the last to leave. The market is Shaytan's gathering place, where he raises his banner."
(Sahih Muslim, Hadith No: 6093)

21. Shaytan's Trade

Narrated from Qays ibn Abi Gharazah (RA), he said: "The Messenger of Allah ﷺ came out to us. Our traders were called 'Samāsirah' (brokers), but he gave us a good name. He said: O people of trade, Shaytan and sin are present in business. So involve charity in your trade."

This hadith is also reported from Bara ibn Azib and Rifaa (RA). Imam Abu Isa (RA) said it is Hasan-Sahih.
(Jami' at-Tirmidhi, Hadith No: 1208)

22. Shaytan Eats with the Left Hand

Narrated from Abu Huraira (RA), the Prophet ﷺ said: "Each of you should eat with your right hand, drink with your right hand, receive with your right hand, and give with your right hand. For Shaytan eats with his left hand, drinks with his left hand, gives with his left hand, and receives with his left hand." (Sunan Ibn Majah, Hadith No: 3266)

23. Shaytan's Knot and the Way to Untie It

Narrated from Abu Huraira (RA), the Prophet ﷺ said: "Shaytan ties three knots on the head of each of you when you sleep. On each knot he breathes, saying: 'The night will be long for you.' When he wakes and remembers Allah, one knot is undone; when he performs ablution (wudu), two knots are undone; and when he prays, all knots are undone. Thus, he wakes up happy and cheerful; otherwise, he wakes up gloomy and lazy."
(Sahih Muslim, Hadith No: 1704)

24. Shaytan Shows Fear and Plays in Dreams

Narrated from Jabir (RA), the Prophet ﷺ said: A Bedouin came and said: "I saw in my dream that my head was cut off and I was running after it." The Prophet ﷺ warned him: "Do not narrate to anyone the play or pranks of Shaytan during sleep."
(Sahih Muslim, Hadith No: 5818)

25. Separation from Congregational Prayer is the Work of Shaytan

Narrated from Abu Salaba Al-Khushani (RA): The Prophet ﷺ, when traveling with troops or people for overnight stay or rest, would have his companions spread out across valleys and forests. He ﷺ said: "Spreading out in valleys or forests is the work of Shaytan." Afterwards, the companions always stayed together in groups, even suggesting that a single cloth covering would suffice for all.
(Sunan Abu Dawud, Hadith No: 2628)

26. Shaytan's Politics on Behalf of the Polytheists

Narrated from Aisha (RA): On the day of Uhud, when the polytheists were defeated, Iblis shouted: "O servants of Allah! Be cautious of those behind you!" Consequently, the front lines attacked the rear, causing a renewed conflict between the two groups. Hudhayfah (RA) saw his father Yaman among them and cried: "O servants of Allah, my father! My father!"

Although they were Muslims, by the will of Shaytan, some continued in their evil until they killed him. Hazrat Huzaifa (RA) prayed for Allah's forgiveness for them and continued supplicating and seeking forgiveness for his father's killers until he met Allah. [Sahih Bukhari, Hadith No: 3290]

27. Shaytan causes conflicts between Husband and Wife

Hazrat Abu Umama (RA) narrated that Shaytan appears in the beds of family members, causing mischief by throwing wood, stones, and other objects, which may make a person angry with their family. Therefore, one should not show anger in such situations, as it is the work of Shaytan. [Al-Adab Al-Mufrad, Hadith No: 1199]

28. Shaytan Scurries at Dusk

Jabir ibn Abdullah (RA) narrated that the Prophet (SAW) said: "When evening sets in, keep your children indoors, because Shaytan spreads during this time. After part of the night has passed, you may let them out. Close the doors and remember Allah, for Shaytan cannot open closed doors." [Sahih Bukhari, Hadith No: 3304]

29. Shaytan the Poet

Abu Sa'id Khudri (RA) narrated that when traveling with the Prophet (SAW) in the Arz region, a poet began reciting poetry. The Prophet (SAW) advised stopping the Shaytan, because it is better for people to consume puss than consuming poetry. [Sahih Muslim, Hadith No: 5788]

30. Shaytan the Poet

Ibn Abbas (RA) narrated that once a mouse dragged a burning coal onto the Prophet's (SAW) date-leaf bed, burning a small portion. The Prophet (SAW) advised that when going to sleep, extinguish lamps, because Shaytan incites such animals to cause harm. [Sunan Abu Dawud, Hadith No: 5247]

31. The rooster sees angels and the donkey sees Shaytan:

Abu Huraira (RA) narrated that the Prophet (SAW) said: When you hear the crowing of a rooster, seek Allah's grace, because it has seen angels. And when you hear the braying of a donkey, seek refuge with Allah from Shaytan, because it has seen Shaytan. [Sahih Bukhari, Hadith No: 3303]

32. The Prophet (SAW) himself fought with Shaytan:

The Messenger of Allah (SAW) said: "Last night, an 'Ifrit' (a powerful jinn) from among the jinn tried to spoil my prayer by spitting, but Allah granted me victory over it. In the morning, I wanted to tie it to a pillar in the mosque to show you all. Then I remembered the supplication of my brother Sulayman: 'O my Lord, if I commit a mistake, forgive me; grant me a kingdom which no one after me will ever attain; You are indeed the Most Generous.'" [Sahih Bukhari: 75, Sahih Muslim: 1104]

33. When Allah's Name is mentioned in front of Shaytan, he becomes small and weak:

Abu Malih (RA) narrated from a person that once he was riding on the same camel as the Prophet (SAW). When the camel started jumping, he said: "Curse Shaytan." The Prophet (SAW) said: "Do not say that Shaytan be destroyed, because when you say it, Shaytan swells with arrogance and says: I am very powerful. Rather, say: Bismillah, for when you say that, Shaytan becomes small like a fly." [Sunan Abu Dawud, Hadith No: 4982]
Cursing Shaytan increases his arrogance. Always identify Shaytan as an enemy in every matter. When Allah's Name is mentioned in front of Shaytan, he becomes small and weak.

34. Not giving Shaytan to eat:

Jabir (RA) narrated that he heard the Prophet (SAW) say: "Shaytan is present in all of your actions. He is even present when you eat. Therefore, if a morsel of food falls, eat it to removing the attached dirt and do not leave it for Shaytan. At the end of the meal, lick your fingers, because you do not know which part of your food contains blessings." [Sahih Muslim, Hadith No: 5198]

35. Shaytan's attack on the uterus:

Abu Juwaybir Makki (RA) said: Aba Ma'iz Al-Aslami Abdullah ibn Sufyan (RA) narrated to him that he was sitting near Abdullah ibn Umar (RA). Then a woman came and said: I intended to perform Tawaf of the Kaaba. As soon as I reached the mosque door, my menstruation started. In this condition, I returned. Later, when the menstruation stopped, I came again to perform Tawaf, but as soon as I reached the mosque door, the menstruation started again. So I returned again. Finally, when the menstruation stopped, I went again for Tawaf. But even this time, before reaching the door, blood appeared again. What should I do now? Abdullah ibn Umar (RA) said: This is the work of Shaytan! Perform ghusl and do Tawaf with a cloth covering the private area. [Al-Muwatta Imam Muhammad Rah., Hadith No: 471]

36. Shaytan's sun worship:

For centuries, the most worshipped has been the Sun deity or the sun itself. The reason is: The Prophet (SA) said, "You will perform the Fajr prayer, then do not perform prayer at sunrise until it rises a little above. For when it rises, it rises between the two horns of Shaytan, and at that time the disbelievers prostrate to it. Then refrain from prayer until the sun sets, for it sets between the two horns of Shaytan, and at that time the disbelievers prostrate to it." [Bukhari H/3273; Muslim H/832; Mishkat H/1042]
At sunrise, Shaytan prostrates to the sun. Therefore, prayer is prohibited at this time according to Shariah. Allahu A'lam.

37. Shaytan makes humans fire worshippers:

Ahmad ibn Sanan Wasiti (RA) narrated from Ibn Abbas (RA) that when the Persians were idolaters, Iblis led them to fire worship (i.e., misled them). [Sunan Abu Dawud, Hadith No: 3042]

38. Shaytan steals:

Abu Huraira (RA) narrated that during one Ramadan, the Prophet (SA) assigned him the duty of guarding the Zakat property. One night, he saw a man stealing the Zakat property. He caught his hand. The thief said he was very poor. Abu Huraira (RA) let him go. The next day, the Prophet (SA) said, "He lied; he will come again." The next day the thief came again, and Abu Huraira (RA) caught him again. The thief again claimed poverty, and Abu Huraira (RA) let him go. The next day, the Prophet (ﷺ) again said, "He lied; he will come again." The following day, Abu Huraira (RA) waited for the thief once more, and when he came to steal again, Abu Huraira (RA) caught him and said, "This time I will take you to the Messenger of Allah (ﷺ)." The thief, seeing his situation, said, "Forgive me. I will tell you something by which Allah will grant you benefit." When Abu Huraira (RA) asked what it was, the thief said,

"When you go to sleep, recite Ayat al-Kursi before sleeping, and Allah will appoint a guardian for you, who will stay with you and no Shaytan will come near you until morning." Hearing this, Abu Huraira (RA) let him go. The next day, the Prophet (ﷺ) said, "Although he is a severe liar and a Shaytan, he has spoken the truth." [Sahih Bukhari, Hadith No. 2311]

39. Inside every idol resides a Shaytan:

After the conquest of Makkah, a small military detachment was sent under Khalid ibn Walid (RA) to destroy the idol called Uzza. The temple of the Uzza idol was in a place called Nakhlah. When Khalid (RA) destroyed it and returned, the Prophet (ﷺ) asked him, "Did you see anything?" Khalid (RA) replied, "No." The Prophet (ﷺ) said, "Then you have not truly destroyed it. Go again and destroy it completely." Khalid (RA) went back, and this time he saw a scattered-haired woman near the idol. Khalid (RA) struck her forcefully with his sword, splitting her body. When he informed the Prophet (ﷺ), he said, "Yes, that was Uzza."

Essentially, every idol has a Shaytan attached to it, and those who worship that idol are influenced by that Shaytan. Similarly, graves that are worshipped also have Shaytans, which cause the worshippers to be influenced in certain ways. Every person has a Qareen (companion Shaytan or Jinn), and when someone prostrates to a person, idol, or false saint's grave, these Shaytans rejoice and influence the person performing the prostration.

40. Epidemics and diseases caused through Shaytan:

The Prophet (ﷺ) said, "The destruction of my Ummah comes through war and plague; and these are the work of the Jinn-Shaytan species, the enemies of you all. And in both cases, there is the reward of martyrdom." (Musnad Ahmad, Hakim 19528, Tabarani)

In another narration, it is stated, "Plague is the work of the Jinn species, your enemies; and it is considered martyrdom for you." (Hakim)

From this Hadith, it is understood that many times, epidemics and widespread diseases are caused by the influence of Shaytan.

The deception (or plot) of Shaytan according to the Quran

According to various Qur'anic verses, here are some examples of what Shaytan can do:
(This chapter has been kept very brief for this book. Otherwise, the intention was to include the Arabic verses, meanings, and detailed explanations.)

1. Shaytan was the first to disobey Allah's command. \[Surah Al-Baqarah: 34]
2. Shaytan conspires to mislead people. \[Al-Baqarah: 36, Aal-e-Imran: 155, An-Nisa: 60]
3. Shaytan causes discord between husband and wife. \[Al-Baqarah: 102]
4. Shaytan incites us to earn unlawfully by showing fear of poverty. \[Al-Baqarah: 268]
5. Shaytan directs us to obscene and indecent acts. \[Al-Baqarah 268, An-Nur 21]
6. Shaytan even instilled fear in the Companions.
   "That is Shaytan; he frightens you with his friends. Do not fear them, rather fear Me if you are believers." \[Aal-e-Imran: 175]
7. Everyone has a Qareen (companion Shaytan).
   Its companion (Shaytan) will say, "O our Lord, I did not make him rebellious; rather, he was deeply misguided on his own." \[Surah Al-Qaf: 27]
8. Without the Prophet-Messengers, everyone would have followed Shaytan.
   "If it were not for Allah's mercy upon you, except for a few, all would have followed Shaytan." \[An-Nisa: 83]
9. Shaytan makes people polytheists. \[Al-An'am: 121]
10. Arrogance and pride come from Shaytan. \[An-Nisa: 120]
11. Shaytan invites people to socially destructive acts like consuming alcohol, gambling, and participating in lotteries. \[Al-Ma'idah: 90]
12. Shaytan prevents us from the remembrance of Allah and prayer. \[Al-Ma'idah: 91]
13. Shaytan whispers by showing false temptations. \[Al-A'raf: 20, Taha: 120, Al-Furqan: 29, Muhammad: 25]
14. The guardian of the believers is Allah, and the guardian of the disbelievers is Shaytan. \[Al-Baqarah: 257, Al-A'raf: 27, 30, An-Nahl: 63]
    Those who believe, Allah is their guardian, guiding them from darkness to light. Those who disbelieve have guardians (Tāghūt or Shaytan), who lead them from light into darkness, and they will abide in the Fire. \[Al-Baqarah: 257]
15. It was Shaytan who expelled us from Paradise:
    "O Children of Adam! May Shaytan not tempt you as he tempted your parents (Adam and Hawwa) and made them uncover their private parts to one another. I have made Shaytan the guardian of those who do not believe." \[Al-A'raf: 27]
16. Those who take Shaytan as their guardian will face severe punishment.
    "By Allah! Before you, I sent many messengers to various nations, but Shaytan beautified their deeds for them, and now he is their guardian. For them is a terrible punishment." \[An-Nahl: 63]
17. Shaytan has his own army. \[Al-A'raf: 201, Bani Isra'il: 64]
18. Shaytan makes people impure. \[Al-Anfal: 11]

19. Shaytan beautifies sinful acts. \[Al-Anfal: 48, An-Nahl: 63, An-Naml: 24, Al-Ankabut: 38]
20. Shaytan makes people forget the remembrance of Allah. \[Yusuf: 42, Al-Kahf: 63, Al-Mujadila: 10]
21. Shaytan attacks one's intentions. \[Al-Hajj: 52]

Whenever any Prophet desired something, Shaytan threw obstacles and doubts, but Allah erased what Shaytan cast and firmly established His signs. Allah is All-Knowing, All-Wise.

22. Shaytan controls psychology. \[Al-Hajj: 53]
23. Shaytan was hostile even to the Prophets. \[Al-An'am: 112, Al-Qasas: 15, Sad: 41]

For every Prophet, many Shaytans were created as enemies; some from humans and some from jinn. They would tempt one another with deceptive and alluring words. If your Lord willed, they could not have done it. Therefore, you should avoid them and their falsehoods. \[Al-An'am: 112]

24. Shaytan drives people toward Hell. \[Luqman: 21]
25. Shaytan subjugates people and gathers them into his ranks. \[Al-Mujadila: 19]
26. Shaytan tells people to disbelieve. \[Al-Hashr: 16]
27. Shaytan sends revelations to his guardians. \[Al-An'am: 121]

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Whatever is good comes from Allah, and whatever is bad comes from Shaytan. If any mistake is noticed and pointed out, it will be corrected, Insha'Allah. Allah knows best.